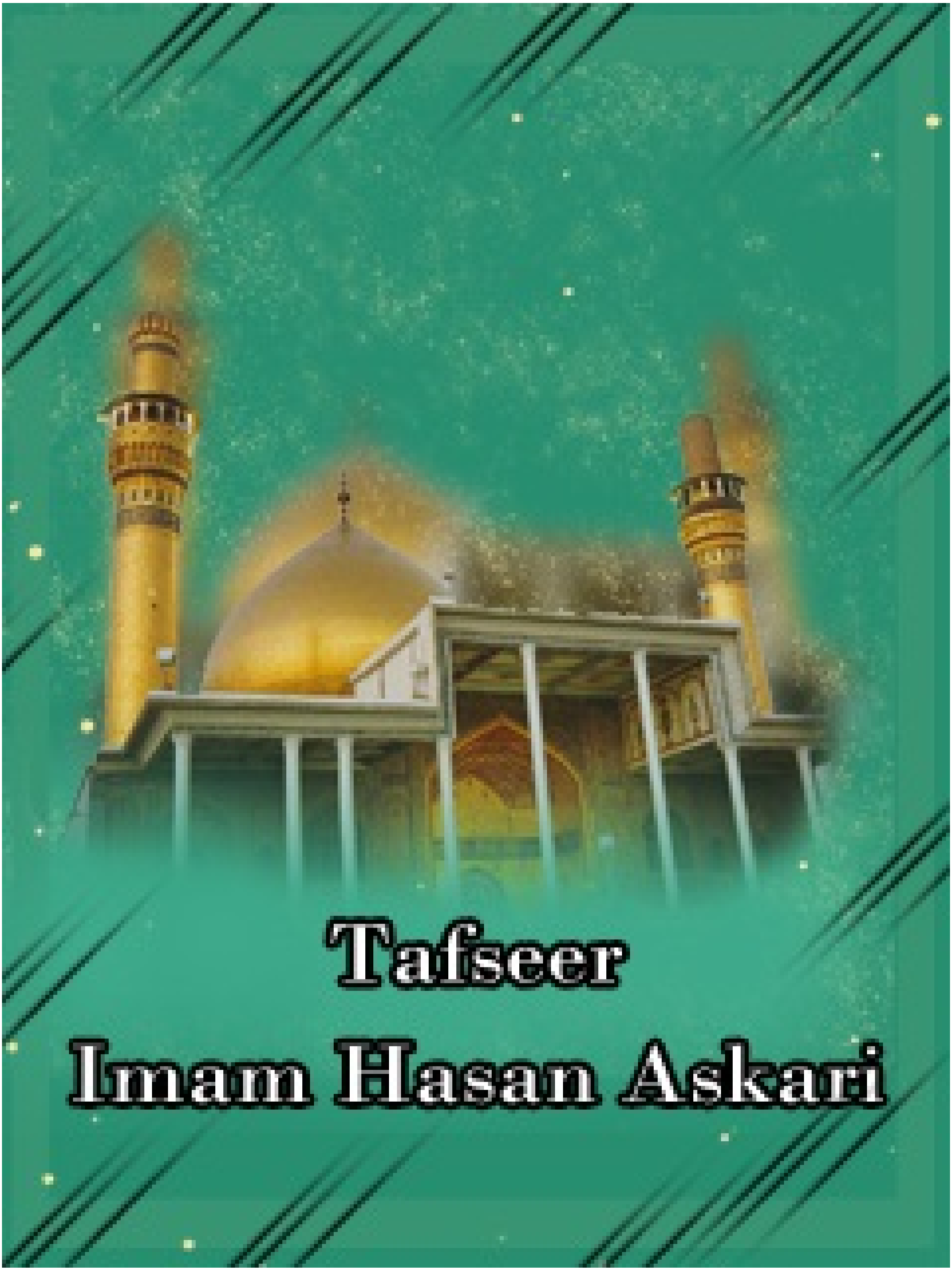

Tafseer
Imam Hasan Askari

بسم الله الرحمن الرحیم

Tafsir of Imam Hasan Askari A.S

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Translator's Foreword

Bismillaahir Rahmaanir Raheem

In the Name of Allah, the Beneficent, the Merciful

Praise be to the All-knowing and All-wise God, Who granted to man, the weak-tongued, excellence over all of His creation; decorated him with the ornament of knowledge and intelligence. He informed him about His rules and commands through His messengers and made him know that by abiding by the said instructions, he will .obtain His pleasure and salvation

Bliss and salutations be on the pride of all prophets and messengers, Muhammad Mustafa, the seal of the prophets and the intercessor on the Judgment Day, who is the cause of the creation of the universe and of Adam, and the means of guidance and salvation of the progeny of Adam. Then Durood and Salaam on his immediate caliph on the basis of revelation, Ali Ibn Abi Talib (a.s.), the leader of the righteous, the self of the chief of messengers, the killer of infidels and polytheists and the Lion of God. Also Durood and Salaam on his pious and purified progeny who, after him, are the leaders and guides of the creation of Allah. Their each and every act is an act or deed of His Eminence and their each and every word is the word of His Eminence (s.a.w.s.) and whoever follows their words and deeds belongs to Paradise and .whoever opposes their words and deeds is faithless and will go to Hell

This is the English Translation of the Commentary of the Quran attributed to Imam Abu Muhammad Hasan Askari (a.s.). In addition to the Quranic

commentary, it also includes the virtues and praise of Muhammad (s.a.w.s.) and the progeny of Muhammad as well as other Islamic manners and morals, which may .benefit common believers

.Success is only with Allah, Who is the only helper and Who alone can be relied upon

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Beginning of Tafseer

part ١

In the Name of Allah, the Beneficent, the Merciful

Praise be to the Lord of the worlds and benedictions on our Chief, Muhammad and his Progeny and peace be on them. So to say: Narrated to me Muhammad bin Ali bin Muhammad bin Ja'far bin Daqaaq (r.a.) from Shaykh Faqih Abul Hasan Muhammad bin Ahmad bin Ali bin Hasan bin Shazaan and Shaykh Faqih Abu Muhammad Ja'far bin Ahmad bin Ali Qummi (a.r.) from Shaykh Faqih Abu Ja'far Muhammad bin Ali bin Husain bin Musa Ibn Babawayh Qummi (a.r.) from Abul Hasan Muhammad bin Qasim Astarabadi Mufassir (interpreter) and Khateeb (orator) from Abu Yaqoob Yusuf bin Muhammad bin Ziyad and Abul Hasan Ali bin Muhammad bin Sayyar both of Imamite faith, that: Our father belonged to Imamite faith and in those days Astrabad was overwhelmed by the Zaidiyyah sect and its ruler was Hasan bin Zaid the Alawid (from the dynasty of Imam Ali) entitled ad-Da'ee Ilal Haqq Imamuz Zaidiyyah (the inviter to the truth, the Imam of the Zaydites). On many occasions, he used to hear the talks of Zaidiyyah and kill people on the basis of their backbiting. Seeing this situation, we feared for our lives, and so along with

our family members, we went to Imam Abu Muhammad Hasan bin Ali bin Muhammad, that is, the honorable father of the Qa'im of Aal Muhammad (Imam Mahdi) (may Allah hasten his reappearance). After lodging our families in a rest house, we reached the house of Imam Hasan Askari (a.s.) and sought permission to enter. When his honor's eyes fell on us, he exclaimed: 'Welcome! O seekers of our protection who have resorted to us!' Then, he said: 'God has accepted the trouble taken by both of you and He has turned your fear into security and has pushed away your enemies from you.' Then, addressing our fathers, he said: 'Both of you may return to your native place where your lives and property will remain safe.' We were very much surprised to hear these words though we had no doubt in his honor's truthfulness. So we asked: 'O Imam! What, after all, are you ordering? Should we again traverse the path and go back to the town from where we have fled?! How is it ever possible to do so? The ruler of that place is trying his best to apprehend us and has proposed strictest punishments for us.' Hearing this, the Holy Imam told us: 'Leave both of your sons with me, so that I may give them such a knowledge whereby God will make them prestigious and honorable. You need not worry about the words of the backbiters and

their punishment. Almighty God will weaken them so much that, one day, they will

appeal you to recommend for them to the man, due to whose fear you have run away.' Abu Yaqoob and Abul Hasan, the narrators of Tafseer, say: 'Our fathers accepted the order of the Holy Imam (a.s.) and, leaving both of us with the Imam (a.s.), returned to our native town. After their departure, we attended to the Holy Imam who behaved with us just like our own parents, grandparents and close relatives. One day, he informed us: 'When you get the news that Almighty Allah has saved your fathers from the evil of the enemies and has disgraced their ill-wishers as promised by me, I will, as a gesture of thankfulness to Almighty Allah, make you benefit from a Tafseer of the Quran containing some traditions of the Holy Prophet '.(s.a.w.s.). Then Almighty Allah will raise your prestige and honor

Upon hearing this glad tiding, we became very much happy and told the Holy Imam: 'O son of Allah's Messenger, then we will know all the sciences of the Holy Quran and all of its meanings?' His Eminence replied: 'No, never. Just listen. Whatever I intend to teach is just as much as Imam Ja'far as-Sadiq (a.s.) had taught to one of his companions. That companion had become extremely pleased and said: O son of Allah's Messenger, now I have learnt all the sciences of the Holy Quran. The Imam had told him: No doubt, you have collected a lot of good and have earned much grace. Yet, you have obtained only a very tiny

:portion of the Quranic Sciences, because the Lord Almighty has said in His Book

قل لو كان البحر مدادا لكلمات ربى لنفد البحر قبل ان تنفد كلمات ربى و لو جئنا بمثله مددا

Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that [(sea) to add there to.[۱

:The Almighty Lord says at another place in His Book

ولو انّما فى الارض من شجره اقلام و البحر يمده من بعده سبعه ابحر ما نفدت كلمات الله ...

And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an [end...[۲

Now, when the Quranic sciences and meanings and wonders which are kept therein as a trust are so many, just see, what is the quantity of what you have obtained from this great Book. It is, of course, true that God has, because of this, granted you .superiority over one who does not equal you in this knowledge

They (narrators) say: 'We were yet in the presence of the Holy Imam when a messenger came to us with a message from our fathers wherein it was mentioned that Hasan bin Zaid, the ruler of Astrabad, had, due to backbiting from the Zaidis, killed a man and confiscated all his property. Thereafter many Zaidis from all around the place wrote to the ruler books

which, in addition to condemnations, contained these words: The murdered man was the best of all Zaidis on the earth and the backbiters had become his enemies only because they envied his wealth. When the Alawid (ruler) knew this truth, he thanked all, then issued orders to cut off the noses and ears of the envious backbiters. Some of those backbiters submitted to the command and some ran away to other places. Then the Alawid ruler regretted much his earlier misdeeds and repented before God. He spent a lot of money in God's path and returned all the confiscated wealth to the .heirs of the wrongly murdered man

He also gave them multiple blood-monies and requested the heirs to forgive the blood. They replied: We give up the blood-money, but the forgiving of the blood (life) is not in our hands; that only the murdered man has the say in this matter and that God .is the Judge

Thereafter, the said Alawid ruler made a covenant with God that he would never interfere with anyone because of his faith. In addition to all this, it was also mentioned in the letter that: The "Da'ee Ilal Haqq" has sealed the letter personally with his hand and informed us that: I have given you security and now all of your property will be .returned to you and all of your losses would be made good

So, now, we are returning to our city to demand fulfillment of his promise. The Holy Imam said: God's promise is always true. Ten days

after the arrival of the said letter, we got another letter from our fathers mentioning that the "Da'ee Ilal Haqq" had fulfilled all his promises and we have been asked to keep to the blessed Imam of true promise. The Holy Imam said: Now has come the time to fulfill my promise about teaching you the Tafseer of the Holy Quran. I have now decided to fix a daily period for this purpose. Accordingly, you should be present here prepared to write down what I dictate. God will grant you a goodly reward because of this. Then the Holy Imam, first of all, dictated to us some traditions showing the excellences of the Quran and Muslims. Then he dictated to us the Tafseer which took seven years. What we wrote in the beginning was:

Tradition: The Imam (a.s.) said: Narrated to me my father Ali bin Muhammad (a.s.) from his father Muhammad bin Ali (a.s.) from his father Ali bin Musa (a.s.) and from his father Ja'far as-Sadiq bin Muhammad (a.s.) from his father Muhammad al-Baqir bin Ali (a.s.) from his honorable father Imam Zainul Aabideen Ali bin Husain (a.s.) from his father the chief of martyrs, Husain bin Ali (a.s.) from his father Ameerul Mo'mineen, the successor of the Holy Prophet (s.a.w.s.), the gate of the Prophet's city of knowledge and wisdom and the legatee of the Prophet (s.a.w.s.) that according to him, the Prophet of Allah (s.a.w.s.), the intercessor on the Judgment Day said:

"Those, who have memorized the Holy Quran, are especially connected with

the Mercy of God and they have been touched by the radiance of the Almighty, and those who teach the Holy Quran are proximate to God. Those, who befriend them, befriend God and one who is their enemy is enemy of God. God removes the world's sorrows and hardships from those who listen to the Holy Quran and He removes the troubles of the Hereafter from those who recite the Holy Quran. I tell you, swearing by Him, in Whose power is the life of Muhammad that if the listener of one verse of the Holy Quran believes that Muhammad, to whom this holy Book has been revealed, is true in all of his words and is wise in all of his deeds and that all sciences entrusted to him by God through this Quran have been entrusted by him to Amirul Momineen Ali and if he also believes that he (Ali) is his true follower in each and every matter, then such a person will earn more reward than one who spends a bag full of gold coins in the path of God but has no belief as mentioned above. Rather, the spending by such a fellow will turn into trouble for him. One who recites one verse of the Holy Quran having the above-mentioned belief, his rank is higher than that of one who may have everything from the earth to the sky and spends all of it for God's sake, but does not have the abovementioned belief. Rather all this spending of

that fellow will cause hardship for himself. Then he said: O people! Do you know when the reciter or the listener of it (holy verse) gets the said rewards fully? Only when he does not add anything to the Quran from himself nor removes anything from it by himself, and also if he does not make (recitation) a source of income and also if he .does not recite it for making a show

part ۲

The Holy Prophet (s.a.w.s.) also added: It is absolutely obligatory and a must for you to remain in contact with the Holy Quran, because it is a beneficial healing and a bountiful remedy. The holy Book is the protector of one who follows its commands. It gives salvation to one who obeys it. The Quran has no crookedness requiring straightening nor is it wayward, calling for returning to the true path. Its miracles are .never ending

It does not get old and weak by repeated continuous recitation and constant usage. Undoubtedly, Allah grants the reward of ten good deeds for reciting each letter of its text. I do not mean to say that the recitation of Alif Laam Meem will get the reward of ten good deeds. One shall get the reward of ten good deeds for every letter, ten for .Alif, ten for Laam and ten for Meem

Then he averred: Do you know who is the one having such connection with the Holy Quran and getting such excellence? He is one who obtains the explanation and ,knowledge of the Quran from us

the Ahlul Bayt (a.s.), our representatives, who are intermediaries between us and our Shias and who are aware of our commands. He is not one who obtains such knowledge from disputers and their opinions and from imaginations of imaginers. If one interprets the Quran on the basis of his own opinions, and if it is accidentally correct, even then he committed an act of ignorance in getting it from an unqualified one. It is like one who travels through a forest full of wild animals without a guard. Now, even if he reaches his destination safely, sensible people will surely say that he has done a foolish thing which is indeed condemnable. If that fellow is killed and devoured by wild animals, then his destruction is a foregone conclusion in the view of both the knowledgeable as well as the ignorant. If one who explains the meanings of the Quran on the basis of his opinion and is wrong in his assertion, he reserves his seat in Hell. His case is like a fellow who embarks on a voyage without the help of a .sailor. Everyone who hears about his drowning will say that he deserves it

The Holy Prophet (s.a.w.s.) said: Almighty Allah has bestowed the greatest bounty on one to whom He has given the knowledge of the Quran and its meaning. Now if one, whom God has granted this bounty, imagines that Allah has given excellence over him to a person who is devoid of the said knowledge, then he minimizes or lowers

:the value of God's bounty, because Allah says in the verse

يا ايها الناس قـد جاءتكم موعظه من ربكم وشـفاء لما فى الصـدور و هـدى و رحمه للمومنين – قل بفضل الله و برحمته فبذلك فليفرحوا هو خير مما يجمعون

men! There has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers. Say: In the grace of Allah and in His mercy - in that they should rejoice; it is better than that which they [gather.[٣

Explaining the meaning of this verse, the Holy Prophet (s.a.w.s.) said that here, 'Grace of God' means the Quran and its explanation, and 'mercy' means the love to .Muhammad and his progeny and the enmity towards their enemies

Thereafter, Imam Hasan Askari (a.s.) said: Almighty Allah will give many people, due to their knowledge of the Quran and its meanings and to their love for us and their enmity towards our enemies such greatness that they will be guides for others in doing good. People will follow them. Their deeds shall be ideals for people. Angels will wish to befriend them. They (the angels) will touch them with their wings and send blessings and salutations on them. Everything, dry or wet, so much so, that even the fish in the sea and ants, insects, and animals and the sky and the stars, all will pray for .their forgiveness

After narrating this tradition, Imam Hasan Askari (a.s.) added: The statement that God has ordered to recite before

:starting the Quran is

اَعُوْذُ بِاللّٰهِ السَمِيع العَلِيم مِنَ الشَّيْطَانِ الرَّجِيمِ

A'OODHU BILLAAHIS SAMEE'IL ALEEM MINASH SHAITAANIR RAJEEM

".I seek refuge in the All-hearing and All-knowing Allah from the accursed Satan"

Amirul Mo'mineen (a.s.) explains the meaning of it like this: 'A'oodhu billaah' means "I seek Allah's protection Who hears all the open and secret talks of the good as well as evil persons, and Who knows all the deeds of the good and the evil persons and is also aware of all past and future things, from condemned Satan, who is far away from every good thing. 'Rajeem' means that Satan has been stoned and driven away from .every good position

This seeking of Allah's protection from Satan (Isti'athah) is that which Almighty Allah :has commanded His people at the reciting of the Quran. He says

فاذا قرأت القرآن فاستغذ بالله من الشيطان الرجيم انه ليس له سلطان على الذين امنوا و على ربهم يتوكلون انما سلطانه على الذين يتولونه والذين هم به مشركون

So when you recite the Quran, seek refuge with Allah from the accursed Shaitan. Surely he has no authority over those who believe and rely on their Lord. His authority [is only over those who befriend him and those who associate others with Him.[۴

Almighty Allah raises to permanent success and welfare one who adorns himself with divine disciplines and morals, and one who hears divine orders and follows them and .gets the good of both worlds

After this speech, the Holy Imam (a.s.) asked us: Would you like me to narrate to you some traditions? We replied: Please

do. He said: Then the Holy Prophet (s.a.w.s.) built his masjid (mosque) in Medina and kept the door of his house open into the mosque and when the Muhajireen and the Ansar also opened their doors towards it, Almighty Allah desired to manifest the excellence of Muhammad and his progeny (a.s.). So Jibraeel (Gabriel) came with this divine command to the Holy Prophet (s.a.w.s.): O Muhajireen and Ansar! All of you close your doors to the Messenger's mosque before divine punishment befalls you. When this command came, first of all, the Holy Prophet (s.a.w.s.) sent a message to his uncle Abbas bin Abdul Muttalib, asking him to close his door. He replied: I abide willingly by the order of God and His messenger. Then, Abbas (r.a.) passed by Her Eminence, Fatima (a.s.) who was sitting with her sons Hasan and Husain (a.s.) at her door. So he said: O Fatima! How is it that you are sitting here like a lioness with her cubs? Do you think that the Holy Prophet (s.a.w.s.) may drive away his uncle from the mosque and allow his cousin Ali (a.s.) there?! At that very moment, the Holy Prophet (s.a.w.s.) came there and asked his dearest daughter: Why are you sitting here? Fatima (a.s.) replied: I am just waiting for your orders to close my door. The Holy Prophet (s.a.w.s.) replied: Almighty Allah has ordered the closing of all doors of the Muhajireen and the Ansar, but exempted His messenger, and there is no doubt that you are also the

self of the messenger. Thereafter, Umar bin al-Khattab came and said: I like it very much to observe you offering Prayer. Kindly allow me to retain a hole into the masjid, so that I may continue seeing you. The Holy Prophet (s.a.w.s.) replied: Allah does not allow it. Umar repeated: If it is not admissible, then at least, permit me to put my face on it. The reply was: Allah does not allow that also. Then he requested for allowing a tiny hole as much as a needle point. The Holy Prophet (s.a.w.s.) said that it was not agreeable to Allah. He (the Prophet) said: I swear by the One in Whose power is the life of Muhammad, it is not I who has kept you out of the masjid and kept Muhammad and Ali in it. But it is only Allah Who has admitted them and ousted you. Then the Holy Prophet (s.a.w.s.) said: It is not befitting for one who has faith in God and the Hereafter to pass the night in this mosque while being ritually impure (without taking bath (ghusl) after sex). But the Prophet Muhammad, Ali, Fatima, Hasan and Husain (a.s.) are exceptionally permitted

part ٣

The Imam (a.s.) said: the believers were pleased with this order, but the hypocrites became furious and began to tell one another: See how Muhammad always grants excellence to his cousin, Ali, and denies us any excellence. We swear by Allah that even if we have to obey him during his lifetime, we will certainly

disobey after his death. Abdullah bin Ubayy, who was hearing these talks, was sometimes showing his anger and sometimes controlling his dislike. He was telling them: Muhammad is God-worshipper. Beware and never show enmity to him, because whoever shows enmity to a God-worshipper becomes weak and degraded and his life becomes listless. Wise is he, who controls his feelings and waits for an opportune time. At that time, one of the believers, Zaid bin Arqam, passed by. He said, "O enemies of God! Do you falsify God and taunt His true messenger and create misunderstandings about His religion?! By God, I will tell the Holy Prophet (s.a.w.s.) of this. Abdullah bin Ubayy and his fellowmen retorted: O Zaid: If you do that, we will falsify you and take false oath. When we do this, the Prophet will believe us. Thereafter, we will bring such a witness that will result in your execution or .amputation of your limbs or flogging

Finally, Zaid bin Arqam (r.a.) narrated the whole matter to the Holy Prophet (s.a.w.s.). :At that moment, Allah Almighty revealed this verse

ولا تطع الكافرين

.Do not obey the unbelievers

Who openly deny you in the matter of what you call them to. You have invited them to believe in Allah Almighty and to befriend you and your friends and to have enmity to .your enemies

والمنافقين ...

...And the hypocrites

Simply: And O Muhammad! Also do not obey those hypocrites, who openly obey you, .but secretly oppose you

ودع اذاهم

[And disregard their annoying talk.[٥

Simply: Leave aside their harms, that is, whatever harm you

.and your family members (Ahlul Bayt) get from them, may be ignored

وتوكل على الله

[And rely on Allah.[۶

Simply: Rely on Allah in the matter of fulfilling your duty as the messenger and in establishing your arguments, because a believer is one who puts forth his arguments of Faith even if he is suppressed in this world, as the Hereafter has been reserved for him. The only aim of a faithful person in bearing and suffering troubles in this world is to gain permanent bounties of Paradise. You, your progeny, your companions and .your Shias have this virtue

When this verse was revealed, the Holy Prophet (s.a.w.s.) ignored the harm which he had received from the hypocrites. He told Zaid (r.a.): If you desire to be protected from :their harmful plots, recite the following du'a everyday early in the morning

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'OODHU BILLAAHI MINASH SHAITAANIR RAJEEM

By the blessing of these words, Almighty Allah will protect you from their evil. No doubt, these hypocrites are like devils, who talk flatteringly to deceive. But if you want to be protected from drowning, fire and loss of property, recite this supplication every :morning

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ – لا يَصْرِفُ السُّوءَ إِلاَّ اللَّه بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لا يَسُوقُ الْخَيْرَ إِلاَّ اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، مَا يَكُونُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ– لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ [وَ] صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Translation: In the Name of Allah, as Allah willed

None removes the troubles except Allah. In the Name of Allah, as Allah willed. None – sends any good except Allah. In the Name of Allah, as Allah willed, there is no power and strength except with Allah, the High and Mighty. In the Name of Allah, as Allah .willed, and may Allah bless Muhammad and his pure progeny

One, who recites this prayer thrice in the morning, will be protected from drowning, burning and theft, until the evening, and if one recites it in the evening, he will be safe from these calamities until the morning next. Then the Holy Prophet (s.a.w.s.) said: Every year during the Hajj, al-Khidhr and Ilyas (a.s.) meet one another, and when they depart, they recite this Du'a, and this is the habit of my Shias. And at the time of the reappearance of the Qa'im of Aal Muhammad (Imam Mahdi) (may Allah hasten his .reappearance), these words shall differentiate my friends and foes

Imam Muhammad al-Baqir (a.s.) said: When the Holy Prophet (s.a.w.s.) ordered his uncle Abbas (r.a.) and other companions to close their doors to the mosque and allowed Ali (a.s.) to keep his door open, Abbas (a.s.) and others came to him and said: O Prophet of God! How is it that Ali continues to pass through this mosque?! The Holy Prophet (s.a.w.s.) replied: This is only God's will. You must abide by it. Jibraeel has brought revelation in this matter. Then the condition of the Holy Prophet (s.a.w.s.) changed, as it often happened when Gabriel came down

to him with the divine revelation. When he became normal, he said: O Abbas! O uncle of the Messenger of Allah! Jibraeel informs me from Almighty Allah that Ali will not depart from me in my loneliness and that he will be my companion even when I am in alien land. So, I too may not separate him from my mosque. O My uncle! If you could see Ali (a.s.) when he was confronting my enemies by sleeping in my bed to protect my life and was very pleased to be killed by the disbelievers, you would have realized .how much grace he deserves from me and how much from Almighty Allah

As Ali (a.s.) became distinct from all others by sleeping in my bed during the night of migration, and thus, distinguishing himself from all others by sacrificing his life for the sake of the life of Allah's Messenger, God also made him distinct from all others in the matter of passing through the mosque of the messenger. O uncle! Had you seen how lofty is the rank of Ali in the sight of God and also in the eyes of the close angels in the higher world, you would consider his greatness and superiority in this world very insignificant. O My uncle! Never allow any ill will towards Ali be in your heart; otherwise, you will become like your brother, Abu Lahab, as you both are full brothers. ,O uncle! If all the residents of the earth and the sky become enemies to Ali

Allah Almighty will destroy them all and hurl them into Hell. If all the infidels love Ali, God will better their Hereafter due to that love by first giving them the good sense to become faithful and make them enter the fragrant gardens of Paradise. O uncle! The greatness of Ali is very high. His condition is bright and his importance is great. When the love for Ali shall be put in the balance against one's good deeds, it (the former) will prove heavier. Likewise, if one's enmity for Ali is compared with one's sins (evil deeds), the former shall bee heavier. When Abbas (r.a.) heard such excellences of Ali (a.s.) from the Holy Prophet (s.a.w.s.), he said: O Allah's Messenger, I am pleased to accept and submit. Then the Holy Prophet (s.a.w.s.) asked him: Just look at the sky and tell me what you see? Abbas (r.a.) replied: O Allah's Messenger, I can see the clean and bright sun which has appeared in the clean and pure sky. The Holy Prophet (s.a.w.s.) said: O Abbas, O uncle of the Prophet, the goodness of your acceptance of the excellence given by God to Ali is greater and better than this sun which is in the sky, and so the bounties granted to you by God, because of your acceptance, are more higher than the bounties due to which vegetables, grains and fruits grow in the sunlight, which also ripens them. O uncle! As a result of your acceptance of the said ,single excellences of Ali

many holy angels have befriended you, whose number is more than the drops of rain and the leaves of trees and the particles of sand and the hair of animals and the kinds of vegetables and the steps of human beings and their breaths, words and looks. All these angels pray: O Allah, pour Mercy on Your Messenger's uncle, Abbas, who believed in the excellence of his (the Prophet) brother Ali. O uncle, thank God and .praise Him as He raised your rank making your position great in the heavens

Exegesis of the Surah of al-Fatiha: Verse ۱:۱

part ۲

:Regarding the Almighty's words

بسم الله الرحمن الرحيم

[In the name of Allah, the Beneficent, the Merciful.[۷

Imam Hasan Askari (a.s.) said: Allah is the Being, towards Whom everyone turns at the time when all hopes in everyone and everything except God disappear and when :one loses hope in everything and everyone, except only one God, and so one says

□ □

Simply: In all my affairs, I seek help from Allah except Whom, none is worthy of .worship and adulation and Who hears and helps when being supplicated

A man came to Imam Ja'far Sadiq (a.s.) and said: O son of Allah's Messenger, please let me know what is God, because disputers have confused me in this matter. His Eminence asked him: Have you ever traveled in a ship? That man replied: Yes. Then the Holy Imam asked: Has it ever happened that your ship was wrecked and there was no other ship nearby that could take you ashore, when you yourself were also :unable to swim? That man said

Of course, this also happened. The Imam asked: At that time, did your heart tell you that there is something which can save you in this grave situation? The man said: Yes, it happened thus. The Imam then said: That very thing is Allah, Who is Mighty enough to protect and give salvation at a time when no other means of safety and to rescue .when there is no any other rescuer

Imam Sadiq (a.s.) also said: Sometimes it so happens that someone from our Shias forgets to recite Bismillaahir Rahmaanir Raheem at the time of beginning any work. Because of it, Allah puts him in some trouble so that he may be warned and thank and praise God and then God may forgive him. Abdullah bin Yahya came to Amirul Momineen (a.s.). The Imam asked him to take a seat in front of him. While sitting the chair tumbled on one side and Abdullah fell headlong on the ground. He hurt his head and the wound bled. His Eminence, Ali (a.s.), called for water and got the wound washed. Then he asked the said person: Come near me. When the injured man did so, Ali (a.s.) passed his blessed hand over the wound and put his saliva on it. The wound .healed at once and the pain vanished as if nothing had happened at all

Thereafter, Ali (a.s.) said: O Abdullah, Allah Almighty deserves all praise. He made worldly troubles and sorrows a means of forgiveness of sins for our Shias so that their obedience and

worship may continue and entitle them to rewards in Hereafter. Abdullah inquired: O Amirul Momineen! Could we be punished for our sins in this world only? The Imam (a.s.) replied: Yes. Have you not heard the Holy Prophet (s.a.w.s.) say: This world is a prison for a believer and Paradise for the infidel? Undoubtedly, Almighty Allah puts our Shias to worries and anxieties and creates such causes which result in their forgiveness and pardon. He purifies them from the filth of sins. He says in the Holy :Quran

و ما اصابکم من مصیبه فبما کسبت ایدیکم و یعفو عن کثیر

And whatever affliction befalls you, it is on account of what your hands have wrought, [and (yet) He pardons most (of your faults).[۸

So much so that when our Shias will come to the field of Gathering on the Judgment Day, their obedience and worship will be increased and the enemies of Muhammad (s.a.w.s.) and our enemies get the reward of their obedience in this transient world itself, though it is not worthwhile, because of the absence of sincerity concerning us. There, the weight of their sins and the enmity for Muhammad and his purified progeny and his pious companions (a.s.) will burden their backs. They will be sent to .Hell

I have heard from the Holy Prophet (s.a.w.s.) that there were two persons: one was an obedient believer and another was a disbeliever, who considered the friends of God as his enemies and befriended the enemies of God. Both ruled over large kingdoms. Once, incidentally the infidel king

fell ill and desired to eat a fish which was found only in very deep waters in that season. Nobody was able to catch that fish. Doctors told him that as there was no hope of his remaining alive much longer, he should better appoint someone as his successor. He was also told that his living longer depended only on getting the fish which was almost impossible to get. Almighty Allah commanded an angel to drive that fish to waters which were easily accessible to that king's men. In short, that fish was brought and the king ate it, whereby he became healthy. He continued to rule over his kingdom for quite a long time thereafter. Then it so happened that the faithful king also developed the same illness at the time when that fish was easily available. But when he desired to eat that fish and the doctors also prescribed it, Almighty God ordered the angel to drive away that fish to far away deep waters so that none could catch it. Consequently the faithful king died due to unavailability of the medicinal fish. The angels in skies and the residents of that place were amazed at this strange happening and were about to be caught in some trial in the matter of faith. They wondered why Allah made a difficult thing easy for an unbeliever and made an easy thing difficult for a believer? Allah sent revelation to the messenger of that time: I am the Omnipotent and Most Merciful God. I do

not lose by granting nor do I gain by denying facilities to anyone. I never commit even as much as an iota of injustice on anyone. I made the fish matter easy for the unbeliever so that he may get the reward of a good thing he had done in this world as I never ignore anyone's good deed. I did that so that no good may remain in his account when he arrives in the grand field on the Day of Justice and he may enter Hell because of his disbelief. I made the same fish unavailable to the believer king because of a mistake committed by him in this world, whereby he may appear before Me .without any punishable sin and enter My best Paradise

After hearing this story, Abdullah bin Yahya requested the Imam: You have benefited me very much. Kindly do some more favor and let me know the mistake, because of which I suffered injury and anxiety in this meeting, so that I may not repeat that mistake. The Imam (a.s.) said: You did not recite Bismillaahir Rahmaanir Raheem while sitting on the chair. Almighty Allah made this injury a means of forgiving to you for this mistake of giving up a recommended thing. Do you not know that the Holy Prophet (s.a.w.s.) has quoted a saying from Almighty Allah that every deed on which God's name is not taken, is a bad deed? Abdullah said: Yes, O chief! May my parents be sacrificed for you, I will hereafter never give

up saying Bismillaah. The Imam said: If you do so, you will obtain a very great benefit .and will be successful

Thereafter, Abdullah said: O Amirul Momineen! What is the Tafseer of Bismillaahir Rahmaanir Raheem? The Imam replied: If one desires to recite or to do something and says Bismillaahir Rahmaanir Raheem at the beginning, it means that he begins in .the Name of God; then Almighty Allah blesses that deed

part ۲

Imam Muhammad Baqir (a.s.) said: Once Muhammad bin Muslim bin Shihab az-Zuhri came to my honorable father, Imam Zainul Aabideen (a.s.), with a sorrowful face. The Imam asked the reason of his anxiety and he replied: O Imam! I am facing trouble after trouble as people envy my wealth and well-being and harm me again and again. Even those, whom I have benefited, behave with me against my expectation. His Eminence said: Keep control over your tongue whereby you will overpower your brothers. Zuhri submitted: I always talk with them in a nice way. His Eminence said: Never, never. Beware and never be proud of this and never use words not liked by people even if you have reasons to do so, because it is not necessary that you can present argument in support of the words used by you and you may not be able to defend your stand. O Zuhri! A man, who does not act wisely, is easily destroyed. It is absolutely necessary for you to consider every Muslim as one of those in your home. You should consider every elder like

your father and one who is younger like your son, and one same as your age, as your brother. Then see whom you like to oppress and whom to curse and whom to dishonor. If the cursed Iblis makes you think that you are superior to so-and-so Muslim, then think that if he is older than you, he has believed and done good deeds before you and therefore he is better than you. If he is younger, then think that you have committed more sins than he has, and hence he is better than you. Likewise, if he is of your age then think that you have certainty regarding your sins but you are doubtful about that man's affairs. So why should you ignore a sure and certain thing for the sake of an uncertain thing? When you see that all Muslims give you honor and respect, then understand that this excellence is given by them; that you do not have any qualification of your own. If you see that people are troubling you or are displeased with and angry with you, then think that it is the result of your own deficiencies. When you show such attitude, Allah Almighty will make the worldly life easy and comfortable for you, the number of your friends will increase and you be pleased with the behavior of people and not worry about their troubles. Know that, in the eyes of people, that man is respectable from whose good deeds they benefit and who is needless of them

and who never asks for anything. Such non-begging person becomes respectable in people's view, even if he is extremely needy. It is so because materialists love only worldly wealth. Therefore, one who does not confront them in the matter of gold, silver and money will become respectable for them and, still further, one who instead of competing with them in making money, gives them something from himself, .becomes the most honorable and respectable

At this stage, a man from the audience rose up to ask: O son of Allah's Messenger! Kindly explain the meaning of Bismillaah…The Imam answered: Allah is the greatest of all the names of God, by which none except Him can ever be attributed. It has not been the name of any from His creations. The man asked: What is the Tafseer of 'Allah'? The Imam (a.s.) replied: Allah is the being towards Whom everyone turns with hope, when all hopes are cut off and all means are gone. Look, a ruler or a rich man in this world may be very powerful and very rich, helping his subordinates on many occasions; but then comes also a time when that powerful one also becomes helpless. Not only that, he also experiences a time when he has to turn towards Allah for his need. But when he gets what he desired, he becomes a polytheist. Have you not :heard this saying of Almighty Allah

قل اريتكم ان اتئكم عذاب الله او اتتكم الساعه اغيرالله تدعون ان كنتم صادقين بل اياه تدعون فيكشف ما تدعون ان

شاء و تنسون ما تشركون .

Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful? Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what [you set up (with Him).[٩

In short, Allah Almighty told His servants: O those needing My Mercy! I have made need, lowliness and worship compulsorily necessary for you. Therefore, you should turn towards Me when you begin something and want to complete it; because, if I wish to give you, none can stop and if I want to withhold, none can ever allow. So while starting any big or small thing, recite Bismillaahir Rahmaanir Raheem, which means that you seek Allah's help in that act, that is, of Almighty Allah besides, whom no one else can ever be worshipped and Who comes to help, when you call upon Him. It is He that answers prayers and He is Ar-Rahmaan, Who pours mercy and expands sustenance or provision. He is Ar-Raheem and so He is kind to us both in this world and Hereafter. He has made religion easy for us by curtailing its demands and it also is .His mercy that He separated us from His enemies

Thereafter the Amirul Momineen (a.s.) said: The Holy Prophet (s.a.w.s.) has said that whosoever faces anxiety in one of his affairs and recites Bismillaahir Rahmaanir ,Raheem with sincerity and full realization of what he recites

he will either attain his goal or its recompense will be treasured for him in the Hereafter and whatever is stored with God in the Hereafter is both better and lasting .for the faithful

Imam Hasan bin Ali (a.s.) has narrated that Amirul Momineen (a.s.) said: Bismillaahir Rahmaanir Raheem is a verse of Surah Fatiha which contains seven verses including :Bismillaah, And I heard the Holy Prophet (s.a.w.s.) say: "Allah told me

و لقد اتيناك سبعا من المثانى و القرآن العظيم

And certainly We have given you seven of the oft-repeated (verses) and the grand [Quran.[١٠

Thus God has mentioned the favor of Surah Hamd separately and has equaled it with the Holy Quran. In fact Surah Hamd is greater and heavier than all things treasured in the stores of the Arsh (divine Throne) and the Almighty has reserved this grace only for me and not granted it to any of the earlier messengers, except His Eminence, Sulaiman (a.s.) who was granted only Bismillaahir Rahmaanir Raheem from this :Surah. This is mentioned in the Holy Quran in these words

انى القى الىّ كتاب كريم انه من سليمان و انه بسم الله الرحمن الرحيم

Surely an honorable letter has been delivered to me. Surely it is from Sulaiman, and [surely it is in the name of Allah, the Beneficent, the Merciful.[١١

Thereafter he said: Whoever recites this Surah (Hamd), believes in the love of Muhammad and his progeny and has faith in obeying the apparent and hidden of them, Almighty Allah will grant, in its recitation, one unit of heavenly reward (Hasanah) for

each and every letter of it and Hasanah is something better than all the treasures of this world. The hearer of this Surah will get one third of the said reward. Hence each of you must wish to obtain more and more good from it, which is just in front of you. You should consider it as worthy of making the most out of it lest time may pass away .and you have to regret

Exegesis of Surah Fatiha: Verse ۱:۲

:Regarding the Almighty's words

الحمدلله رب العالمین

ALHAMDU LILLAAHI RABBIL AALAMEEN

[All praise is due to Allah, the Lord of the Worlds.[۱۲

Imam Hasan Askari (a.s.) said: A man visited Imam Reza (a.s.) and requested for Tafseer of 'All praise is due to Allah, the Lord of the Worlds'. His Eminence said: My honorable father Imam Musa Kazim (a.s.), quoting his forefathers, told me that once a man requested Amirul Momineen (a.s.) for the said Tafseer. In response, Ali (a.s.) said: 'All praise is due to Allah' means all kinds of praises are due to Allah. God merely gave a brief introduction of the bounties granted by Him, because people do not have the ability to understand God's bounties in detail since they are uncountable and beyond appreciation. So the Lord Almighty commanded just to recite Alh'amdu Lillaah, which [means: 'We praise Allah for all the bounties granted by Him to us'.[۱۳

Rabbil Aalameen = He is the Lord of all the worlds. Here, Aalameen means communities of all creations, be they inanimate or animate. So He revolves the animates in one condition and grants

them provision, feeds and protects them and manages every affair as per His expedience and keeps the inanimate stagnant by His perfect power and does not allow their compact atoms to defuse and does not allow the separate atoms to join. He prevents the sky from falling down and keeps the earth from sinking inward, but of course, it can happen when He commands, because He is very kind and merciful .towards His creations

He also said: Rabbil Aalameenm means that He is the Owner of the worlds and their Creator. He provides sustenance to them from places known to them and from places not known to them. In short, provision is apportioned (by fate), that is, Maqsoom and so it reaches man inevitably whatever way of life man may adopt in this world. These provisions neither increase due to anyone's righteousness nor decrease because of anyone's sinfulness. There is only a hand span distance between man and his sustenance and it is always in search of man. If a man awaits his provision, it finds him .out just as one's death finds one out

Amirul Momineen (a.s.) also said: Almighty Allah has commanded His servants to keep saying Al-Hamdulillah which means, 'Thanks to Allah for the bounties granted by Him to us and also because of the fact that He mentioned us as good persons in the holy Books sent by Him to His earlier messengers.' So in those Books, there is an obligatory command for Muhammad and Aale Muhammad (a.s.) to thank Allah, because He

granted them excellence over all creation. It is also compulsory for Shias as He has mentioned them as superior to all except Muhammad and his progeny (a.s.). Accordingly the Holy Prophet (s.a.w.s.) said: When God granted messengership to His Eminence, Musa (a.s.), and made him His confidant and split the sea to save Bani Israel from drowning and granted Torah to him, Musa (a.s.), appreciating these gifts asked Almighty Allah: My Lord! You have gifted me with miracles not given to anyone earlier. In response, he received a revelation from God saying: O Musa! Do you not know that Muhammad (s.a.w.s.) is, in My sight, superior to angels and to all creations? His Eminence, Musa (a.s.) asked: If Muhammad (s.a.w.s.) is, in Your sight, superior to all creation, then is any messenger's progeny also superior to my progeny? Came the command: O Musa! Do you not know that the progeny of Muhammad is given superiority over all other messenger's progenies just as Muhammad (s.a.w.s.) is superior to all other messengers? Thereupon Musa (a.s.) said: Are any other prophet's companions also superior to my companions? Responded the Lord: The companions of Muhammad (s.a.w.s.) are superior to the companions of all other messengers just as Prophet Muhammad (s.a.w.s.) is superior to every other prophet. Musa (a.s.) inquired: Likewise is the Ummah of Muhammad (s.a.w.s.) also superior to the followers ?of all other messengers

You made clouds to shade my followers (Bani Israel) and You sent Mann and Salwa (manna and quails) as their provision in wilderness. You also

split the sea to save them. Came the divine Revelation: O Musa! Do you not know that just as I am superior to all the creation, so is Muhammad's nation superior to all other creation. When His Eminence, Musa (a.s.) heard this, he said: Can I see them? Came the divine response: You will not see them in this world as their time has not yet arrived, but soon you will see them in Paradise, where they will be with Muhammad (s.a.w.s.) between Jannatu (garden of) Adn and Jannatul Firdaus (paradise), happy and pleased to perfection. Then He asked: O Musa, do you want to hear their talks? He replied in the affirmative. He was told: Fasten your turban tightly and stand attentively before Me just as a slave stands in front of his king. Musa (a.s.) did accordingly. Then the Lord of the universe said: O Ummah of Muhammad! All replied from the loins of their fathers and from the wombs of their mothers: "Here we are, O God! We are here. We are here. You have no partner, We are here (attentive). Doubtlessly praise and glorification and sovereignty befits only You. You have no partner. We are here".

Then the Holy Prophet (s.a.w.s.) said that Allah made the recitation of these words a must for Hajj pilgrims.

Thereafter Almighty Allah again addressed the Ummah of Muhammad saying:

"O Ummah of Muhammad! I decreed for you that My Mercy be above My anger and My forgiveness above My chastisement. I have accepted your supplications before you pray

and I give you before your asking. Anyone from you who testifies that there is no god except Allah and that Allah has no partners and that He is only One and that doubtlessly Muhammad is His messenger, whose words and deeds are true and that Ali bin Abi Talib, his brother is, after him, his legatee and Wali, whose obedience is as much obligatory as that of Muhammad and that the progeny of them both are chosen good persons and pious friends of God, and miracles and proofs are theirs clothing and after them both, Awliya (friends) of God will meet Me. I will admit them in My ".Paradise even if their sins are numerous like foams of salty seas

Imam Hasan Askari (a.s.) said: When our Prophet was given messengership by Allah, He told him: O Muhammad! You were not present on Mount Tour when I called miraculously. Then Allah Almighty commanded the Prophet: O Muhammad! Recite: Alhamdulillahi rabbil Aalameen, meaning: We thank You as You distinguished us with such excellence and the Ummah of Muhammad (s.a.w.s.) was also ordered to say: Alhamdulillaahi rabbil Aalameen meaning: We thank Allah Who is the Lord of all worlds .as He distinguished us with such grace

Exegesis of Surah Fatiha: Verse ۱:۳

:Almighty Allah's words

الرحمن الرحيم

.The Beneficent, the Merciful

Ar-Rahmaanir Raheem means very merciful, granting bounties to His creations and .forgiving mercifully the sinners in that world

Imam Hasan Askari (a.s.) said: Ar-Rahmaan means that He is very kind to all His creation, giving sustenance to all continuously without break even if they give up

His obedience and worship. Ar-Raheem means that He is most merciful for His believer servants as He makes His obedience less and easy for them and is lenient to His unbelieving servants and when they supplicate concurrence, He deals with them .sympathetically

Amirul Momineen (a.s.) said: Allah is Raheem towards the believers as He makes His obedience easy and He is Raheem towards infidels as He gives them sustenance and .is kind in accepting their supplications

Also said the Amirul Momineen (a.s.): Rahmaan means that He is kind towards His creations in the matter of providing them with sustenance. It is only His Mercy that when an infant has no strength of even moving and eating, He creates baby food (milk) in its mother, thereby making her kind so that she may nourish and keep it in her lap. In case a mother is hard-hearted and unkind, He has made it compulsory for all believers to bring up that child. Since some animals are not given the strength to nourish and take care of their offspring, Almighty Allah has given enough strength to those baby animals whereby they begin to move about as soon as they are born and .reach the food provided for them

Thereafter, he explained the Tafseer of Ar-Rahmaan thus: Rahmaan is derived from Rahma (mercy) and I have heard from the messenger of God that Almighty Allah said: "I am Rahmaan and it is Rahem (kinship). I have derived its name from My Name. ,One, who maintains kinship, that is, behaves kindly with relatives

I will join him with My Mercy and whosoever cuts it (kinship) off, I will cut him off; that .is, he will be away from my Mercy

Then Ali (a.s.) asked one of his companions: Do you know what the Rahem is, which if maintained by one, one will be maintained by the Beneficent Lord and if one cuts it off, one will be cut off from the Rahmaan? The audience replied: O Amirul Momineen! By this command, every community has been ordered to honor their relatives and to behave kindly with kin. His Eminence asked: Are they also ordered to behave kindly with their infidel relatives thereby to give respect to those whom He has condemned and whose condemnation or disrespect is obligatory? The companions replied: No Sir, only the believing relatives are to be shown kind attitude. Amirul Momineen (a.s.) asked: Is behaving nicely with blood relatives made compulsory because their lineage meets one's father and mother? That man replied: Oh yes, O Amirul Momineen. His Eminence then asked: Does it mean that such good behavior is due to the rights of one's parents? The man replied: Yes, O brother of the Prophet, it is so. Ali (a.s.) said: The father and mother give food only in this world and protect their children from worldly losses. This world's bounties weaken and so also its losses lessen, but the Messenger of the Lord of the worlds has guided us towards a bounty which never .ends and has protected the all from eternal and never-ending trouble

Now, tell me which of the two bounties is greater and higher? Then he added: How can it be correct to inspire people to honor the possessor of a smaller right and not even to mention the possessor of a bigger right? Some one from the audience replied: Of course, it is not proper. Then Ali (a.s.) said: When the right of the Messenger of God is greater than the right of real parents, the rights of near relatives of the Prophet will also be higher than the rights of the close relatives of parents. Thus, it is proved that the maintaining of the Rahem (relatives) of the Messenger of God is very high and that cutting it off is a very big sin. So, worth condemnation is the ignorant fellow who cuts off the highest right and severest punishment is due to the person who does not regard the superiority of the rights of the Messenger and his near relatives and dear ones. Do you not know that respect to the Rahem of the Prophet is exactly the respect to the Holy Prophet (s.a.w.s.) and the respect to the Holy Prophet is, so to say, respect to Almighty Allah. The right of God is higher than the rights of all other benefactors, because the other benefactors can benefit only when God supports them and makes them do so. Do you not know what God said to Prophet Musa (Moses) bin Imran? The man replied: May my parents be sacrificed for you, what is that?

The Imam (a.s.) said: God said: O Musa! Do you know how merciful and kind I am towards you? Musa (a.s.) replied: My Lord! You are more merciful than my own mother. Allah said: Your mother also showed you kindness because of My profuse mercy. It was I who made her kind to you and I had prepared her to sacrifice her rest and sleep for your nourishment. Had I not behaved with her likewise, your mother would also have been to you like all other women. O Musa! Do you know that I have a faithful servant and he is so sinful that his sins have reached the heights of the sky? Yet, I forgive him and do not care. Musa (a.s.) asked: My Lord! Why do You not mind? Allah the Almighty replied: It is due to a good virtue in that person which I like, and that virtue is that he loves his brothers in faith, who are needy. He takes care of them and considers himself as equal to them. He does not behave haughtily with them. When he does so, I immediately forgive all of his sins. O Musa! Glory is as My garment, and Might is as My undergarment. Whoever fights Me for anything of them I will punish him with My fire. O Musa! It is from regarding My honor that when someone, whom I have given him something of the wealth of the world, respects one of My poor and needy faithful servants, and if he scorns

.him, then in fact scorns My great Glory

Thereafter, Amirul Momineen (a.s.) said: This is about the Rahem which God has connected with His mercy. Allah said: I am Rahmaan and it is Rahem. Here, what is meant is the Rahem of Aale (progeny of) Muhammad and the respect to Muhammad (s.a.w.s.) is respect to Almighty Allah. Honoring the progeny of Muhammad is honoring Muhammad (s.a.w.s.) himself. All believing men and women, who are our Shias, are included in the Rahem of Aale Muhammad (a.s.), who deserve honor and respect. Therefore, chastisement is for one who even slightly belittles the honor of Muhammad (s.a.w.s.), and most fortunate is he that honors their Rahem and .maintains it

Exegesis of Surah Fatiha: Verse ۱:۳

:Regarding the Almighty's word

الرحيم

.The Merciful

Imam Hasan Askari (a.s.) said that Amirul Momineen (a.s.) said: Almighty Allah is beneficent on His believer servants and it is His beneficence that He created one hundred bounties and kept one of the hundred for all of His creations because of which people do kindness (Rahm) to one another - a mother is kind towards her children and likewise female animals are kind towards their offspring. On Judgment Day, Almighty Allah will add this bounty to the remaining ninety-nine bounties and with this whole total of bounties be kind to the Ummah of Muhammad (s.a.w.s.). He will accept the intercession of Muhammad in favor of anyone from his Ummah. So much so, that a man will come to one of our Shia believers and request for intercession in .his favor

The believer will ask as to

what right he had on him (the Shia believer). The seeker of intercession will reply: Once I gave you water to drink. Remembering that event, the believer will intercede and God will accept his intercession. Likewise another man will come and ask for intercession and on questioning will say that the believer had once taken shelter under his house wall to avoid the hot sun of summer. The believer will intercede and it will also be accepted by Allah. In this way, the intercession of the believer gentleman will continue to be accepted by God, so much so, that his intercession in favor of his neighbors and friends and acquaintances too would be accepted because, in the sight .of God, a believer's value is so much that you cannot comprehend it

Exegesis of Surah Fatiha: Verse ۱:۴

:Regarding the Almighty's words

مالک یوم الدین

MAALIKI YAUMIDDEEN

[Master of the Day of Judgment.[۱۴

It means: He is the Lord of the Judgment Day. Imam Hasan Askari (a.s.) said: the meaning of: MAALIKI YAUMIDDEEN is that Allah is Mighty enough to establish the Judgment Day when all creation will have to account for their deeds. Lord Almighty also has power to advance that Day or to delay it. Only He will be the Master on Judgment Day when He will pass judgments with truth and justice. No oppressor will have any power on that Day to order or to decide, as is sometimes done in this world .by cruel and unjust rulers

Amirul Momineen (a.s.) said: YAUMIDDEEN means the Day of accountability. He also said: I heard the

Holy Prophet (s.a.w.s.) address his companions: Do you want me to tell you who is the wisest man and who is the most foolish? The companions replied: Yes, O Allah's Messenger, please inform us. The Holy Prophet (s.a.w.s.) said: Most wise is one, who takes account of his own conscience and does only that which may help him after his .death

While the most unwise and foolish is one who obeys and submits to his desires and yet hopes that God would fulfill his wishes. One from the audience asked: O Amirul Momineen, how should one take account of his conscience? Imam (a.s.) replied: He may, every evening ask himself: O My heart! This day has passed away not to return ever. Whatever deeds you have done in this day will be questioned by Almighty Allah. Now tell me what deeds you performed today? Did you remember God and praise Him? Did you fulfill any need of a believer? Did you remove his trouble? Did you take care of his family members during his absence? Did you do any good to his children after he died? Did you with your public influence, help the family of a faithful man during his absence? Did you assist any Muslim? In short, inform me about all of your activities during the day which has just passed away. Like this, one should recall his deeds. If he recalls any good deed, he should say: God is Great and Praise Him for the inspiration given by Him. If he recalls any

misdeed or sin, he should repent and ask forgiveness from God and make intention never to repeat that mistake in future. He should thus remove that black dot from the slate of his heart by reciting benedictions afresh on the Holy Prophet (s.a.w.s.) and his purified progeny. He should remember the allegiance given to Amirul Momineen (a.s.) and present that scene before his heart. He should also curse afresh, the Imam's (a.s.) enemies. When he does like this, Almighty Allah tells him: I will not ask you about .any of your sins, because you love My friends and are the enemy of My enemies

Exegesis of Surah Fatiha: Verse ۱:۵

:Regarding the Almighty's words

اياک نعبد و اياک نستعين

IYYAAKA NA'BUDU WA IYYAAKA NASTA'EEN

[Thee do we serve and Thee do we beseech for help.[۱۵

Imam Hasan Askari (a.s.) said: The Lord of the Worlds says: O My creations, to whom I have given many kinds of bounties! Say: IYYAAKA NA'BUDU, meaning: O ONE Who showered gifts and bounties! We worship only You with all humility and sincerity. Also say: IYYAAKA NASTA'EEN: meaning: We seek only Your help in carrying out Your orders and in worshipping You so that we may be able to do so just as You desire and command so that we may refrain in this world from the deeds prohibited by You and that we may remain protected from the stoned Satan and the misguiding hotheaded .Jinns and men, and You may protect us from the harms of oppressors

A man asked Ali (a.s.): Who is the most wretched one? His Eminence

replied: If a man gives up the world for the sake of material things, he shall miss this world and lose the hereafter too. If a man worships God hypocritically, strives, and fasts just to show it to people, he is deprived of the worldly pleasures and he faces much pains that if he has done that sincerely just to please God, he would have gained much reward in the Hereafter. But when he arrives in the other world on the Judgment Day, though he will imagine that the weight of his good deeds is great, he .will see that his deeds are vain

Likewise, someone once asked Amirul Momineen (a.s.): Who will repent most on the Judgment Day and regret over his fate? His Eminence replied: One who will look at his goods in someone else's balance and the Almighty Allah will hurl him in Hell due to his emptiness and his inheritors will be admitted to Paradise because of their deeds. The inquirer asked: Kindly explain this matter further. His Eminence said: It is like a narration of my believer friend who described the condition of somebody that: Once I went to a man who was on his deathbed. He told me: Look, there is currency worth a hundred thousand in that box. I have never paid its Zakat nor spent any amount from it to help the poor. What is your opinion about it? I asked him: For what purpose did you hoard this amount? That man replied: To avoid the cruel king's

oppression and to obtain ease and comfort and to protect my family members from difficulty due to changes of times. The narrator says: I was still there when he died. After telling this story, Ali (a.s.) said: Thank God that He distanced that man from his money when he was worth condemnation. He gathered that amount for wrongful purpose and did not use it in the true path. He treasured it in bags and boxes and sealed them. He traveled in wilderness to obtain that money and also made sea voyages. Now, O the inheritor of this wealth! You should never be deceived by this wealth, as was deceived your dear one earlier, because tomorrow, on Judgment Day, most sorrowful and regretting will be one who will see his earning in the balance of other, whom the Almighty God will admit in Paradise because of that wealth and send .the original owner of that money to Hell because of the same wealth

Imam Ja'far Sadiq (a.s.) said: More regretful will be one who gathered much wealth toiling and painfully working, risking his life and he will also have spent that money in charitable good deeds and will have spent his youth years worshipping God, but he had not recognized the right of Ali bin Abi Talib and was not aware of Ali's rank in Islam. Rather he was considering those persons who did not possess even one-tenth of Ali's excellence. He did not realize the truth about Ali's excellence even though it was shown to him

with proper proofs and arguments. He hardened his attitude even when proofs were brought to him from the Holy Quran and traditions of the Holy Prophet (s.a.w.s.). Therefore such a fellow will regret and repent most on the Judgment Day as his good deeds will take the form of snakes biting him. His prayers and worships will turn into flames, pushing him to Hell. Then he will exclaim: Woe unto me! Did I not offer Prayer and pay Zakat? Did I not remain away from others' properties and women? Then what for am I being punished? There will come a voice, saying: O unfortunate fellow! Your deeds did not benefit you at all because despite believing in God's Oneness and in the prophethood of Muhammad (s.a.w.s.), you did not care about its biggest requirement by ignoring the right of Ali the Waliy (saint) of Allah. Thus, you disregarded your most important duty and followed the enemies of God. You considered obligatory what was prohibited by God. In such a condition, even if you do good deeds during the entire period of life till the end of the world and even if you spend the entire wealth available in the whole world in charity including all gold and .silver, you will get only wrath of God and distance from His mercy

Amirul Momineen (a.s.) has narrated that the Holy Prophet (s.a.w.s.) said: Almighty :Allah has commanded: O My servants! Recite

اياك نستعين

.Thee do we beseech for help

Simply: (O God!) We seek Your assistance in worshipping You, in carrying

out Your Commands, and in averting harms inflicted by enemies to our souls. The Prophet (a.s.) narrated from Jibraeel (Gabriel) that Almighty Allah says: O My servants! All of you are straying except those whom I guide. You must seek My guidance so that I give you guidance and all of you are needy except those I make needless; so request needlessness from Me and I will make you needlessly wealthy. And all of you are sinners, except those I pardon. Therefore seek My forgiveness so that I forgive you, as whoever seeks forgiveness from Me recognizing Me able to forgive, I forgive him immediately. If all your living and dead and the past and future and all on land and in sea agree on the piety of a servant, it will not add even a tiny dot to My kingdom and rule. Likewise even if all of them agree on making anyone's heart hard, it will not decrease My might and power at all and if all of you mentioned earlier, request from Me something and even if I grant the same to all, that grant would be lesser than the wetness found on the head of a needle dipped in sea. It is so, as I am Great, Generous and Needless. My grant awaits only for Me to say only one word and likewise My chastisement also occurs at the moment I say a word. Whenever I wish something to happen I just say 'be' and that thing comes into being. My servants!

Carry out My greatest command. Be obedient, so that I may be lenient and kind towards you even if you could not obey Me in other matters. Similarly, refrain from sin so that I may not be angry with you due to your all other sins. Therefore, know that the greatest obedience is to know that I am Only One and to testify My Messenger and to accept as his caliph whom he has appointed and it is Ali (a.s.) and thereafter other purified Imams from his progeny. In My sight the greatest sin is to deny me and My messenger and to be inimical towards Ali (a.s.) and thereafter the Holy Imams (a.s.) from his progeny. If you desire to gain a high rank, it is incumbent upon you not to give preference to anyone over and above Muhammad and Ali (a.s.) and thereafter the Holy Imams from their progeny who are the owners of your affairs. One who believes what I have said, will be among honorable kings in Paradise and I am the greatest enemy of one who tries to become My equal and claims godhood. Thereafter, I am the greatest foe of one who tries to be on equal footing with Muhammad (s.a.w.s.) and may dispute with him in the matter of messengership and may claim prophethood. Thereafter I am the greatest enemy of one who tries to be equal to my messenger's Legatee, Ali (a.s.) and may dispute with him in rank and position and may claim his standing. After

all of these false claimants (who have, by so doing inflamed My anger and have become entitled to My chastisement) I am all the more staunch enemy of those who assist such false claimants and thereafter I am all the more enemy of those who are pleased with these false claimants, even though they do not aid them in any way. Likewise in My sight, the most loving creation is My Messenger, Muhammad (s.a.w.s.) and after him is Ali (a.s.) and thereafter are the true Imams (a.s.) all of whom are just. Thereafter, more excellent people are those who assist the aforesaid best persons in supporting their right. Thereafter, I love most those who love the said excellent personalities and are inimical to their enemies even if they may not be able to help .them

Exegesis of Surah Fatiha: Verse ۱:۶

:Regarding the Almighty's words

اهدنا الصراط المستقيم

IHDINAS- SIRAATAL- MUSTAQEEM

[Keep us on the right path.[۱۶

Imam Hasan Askari (a.s.) said: One should pray: O Allah! Kindly continue forever Your favor, due to which we have been so far able to obey You, so that we may remain .Your obedient servants in our later age also

True paths are two: One is in this world and another in the Hereafter. The Sirat Mustaqeem in this world is one which may not contain excessiveness, defects and shortcomings. It is the straight path which never drifts towards untruth. The Sirat of the Hereafter is one which leads the true believer straight to Paradise. Those following this path, will never turn from Paradise towards Hell, but will reach

.straightly the greatest fragrant Paradise

Imam Ja'far Sadiq (a.s.) said: The meaning of 'IHDINAS- SIRAATAL-MUSTAQEEM' is: Please guide us to the straight and true path and kindly make it compulsory for us to follow the path which may lead us to Your love and land us in Paradise, and which may prevent us from submitting to our desires and following our defective opinions and thereby may result in our destruction and chastisement. Then he said: Anyone who obeys his desires, lusts and greed and is proud of his own opinion, is like one about whom I have heard that ignorant and unwise people give him respect and honor and praise him. Hearing this I wished that I should see him, but in such a way that he may not recognize me, so that I may observe his value and standing. So one day I saw that common people had surrounded him. I also hid my face with a piece of cloth and stood in a corner looking at them all. After that fellow told the audience several stories of hither and thither, he left the people and went his way. People also took their paths. But I followed him. Finally he reached the shop of a baker and, seeing him unaware, stole two pieces of bread. I became much astonished to see him do so, but I thought that perhaps he might have a deal with the baker. Then that preacher went to the shop of a fruit seller and finding the shop owner unmindful, stole

two pomegranates. This amazed me further; but again I presumed that he might have some business dealings with this fruit seller too. But I began to think that if he had any dealings, why he should steal the things secretly. Still I did not leave him and went after him further until he reached a sick man, put those two breads and fruits before him and left at once. I continued to follow him and saw that he reached a forest and halted there. I approached him and said: O servant of God! After hearing about your name and fame I desired to see you but after observing your deeds I am confused. So I want to ask you some questions for clarification. He replied: Ask whatever you want. I said: You stole two loaves of bread from the baker's shop and two fruits from a fruit seller's. Instead of replying he stopped me from speaking further and asked: Who, after all, are you? I replied: I am a man from Adam's progeny and a follower of Muhammad (s.a.w.s.). He asked: From which family? I am from the progeny of the Holy Prophet. He asked from which city? I replied: I am from Medina. He asked: Are you Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.)? I replied in the affirmative. Then he said: What will you gain from the greatness and grace of your family when you don't know that which grants you greatness and excellence and when you

are given the knowledge of your father and forefathers. Had you been aware of it, you would not have denied a matter which is worthy of praise and commendation. I asked: What is that, which I have given up? He said: The Holy Quran, the word of Allah. I asked: What is the matter I am unaware of? He said: The verse:

من جاء بالحسنه فله عشر امثالها و من جاء بالسيئه فلا يجزى الا مثلها

Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it.[۱۷]

Therefore, I earned two sins by stealing two breads and two due to theft of two fruits. But when I donated them as charity (Sadaqah) I earned ۴ X ۱۰ forty rewards. Out of these, four are deducted due to theft but I still have thirty-six good deeds in my account. I said: May your mother mourn you. Only you are unaware of the divine Book, not I. Have you not heard this verse:

انّما يتقبل الله من المتقين

Allah only accepts from those who guard (against evil).[۱۸]

So when you stole two loaves of bread, two evils were registered and so also were added two for stealing fruits. Thereafter, when you gave away those four things to someone else without the consent of their owners, four more evils were added to those four. It is not that forty good deeds were added to the four. In place of those four evils, four good deeds were deducted from

your account. In this way what is left is thirty-six evil deeds in your account. Hearing .this that fellow only looked at me and I left him to himself

His Eminence, Sadiq (a.s.) says: By drawing such wrong and worthless conclusions, .people misguide themselves as well as others

Such false derivation was made by Muawiyah (may he get what he deserves) when Ammar bin Yasir (r.a.) was martyred. At that time many people were worried and said that the Holy Prophet (s.a.w.s.) has said that Ammar (r.a.) will be killed by a transgressive group. When Amr ibn al-Aas observed this anxiety among his army men, he went to Muawiyah and said: Our army men are worried. When Muawiyah asked the reason, Amr said: Due to the killing of Ammar ibn Yasir (r.a.), because the Holy Prophet (s.a.w.s.) had said: Ammar (r.a.) will be murdered by a transgressive group. Muawiyah said: You are wrong in thinking that we killed Ammar (r.a.). Rather he has been killed by Ali bin Abi Talib who has sent Ammar in front of our spears. When Ali (a.s.) heard this, he said: If it were so, then Hamza (r.a.) was killed by the Holy .Prophet (s.a.w.s.) as he had sent him to fight the polytheists

Thereafter, Imam Sadiq (a.s.) said: The Holy Prophet (s.a.w.s.) said: “The holders of this knowledge, among the coming generations, will be ones more judicious than them.” This glad tiding is for those who draw wrong conclusions from the Quran as the extremists do, and who lie and make false

claims. Someone from the audience said: O son of Allah's Messenger! I am unable to help you physically, except that I am fed up with your enemies and I curse them. This is only what I can do. So what about my fate? His Eminence said: I was told by my respected father that he had heard his father and he from his father that the Holy Prophet (s.a.w.s.) said: Anyone who is unable to help us Ahlul Bayt, and he, sitting in loneliness, curses our enemies, Almighty Allah uplifts his voice and takes it to all the angels from underground to high heavens. Then all angels join him in cursing the one he is cursing. Then the angels praise the lover of the Ahlul Bayt and pray for him: O Allah! Pour Your mercy on this man as he did whatever he could in Your path. Had he been able to do more, he would have certainly done so. At that time, a voice comes from Almighty Allah: O angels, I have answered your prayer and sent mercy on his soul and admitted him in the group of My selected servants.

Exegesis of Surah Fatiha: Verse ۱:۷

Regarding the Almighty's words:

صراط الذين انعمت عليهم

SIRAAT AL-LADHEENA AN'AMTA ALAIHIM

The path of those upon whom Thou hast bestowed favors.[۱۹]

In this regard Almighty Allah also says:

و من يطع الله و رسوله فاولئک مع الذين انعم الله عليهم من النبيين و الصديقين والشهداء و الصالحين و حسن اولئک رفيقا

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors

from among the prophets and the truthful and the martyrs and the good, and a [goodly company are they.[۲۰

Ali (a.s.) has also said the same thing. Thereafter, he said: Those who are given these bounties are not those who are given wealth and physical health, though these things also show God's bounty. But these things are given also to the infidels and sinners. Therefore, you are not invited to pray for being guided towards those fellows. You are only commanded to pray for guidance to those who are granted such a bounty by Allah, whereby they have faith in Allah and they acknowledge His messenger and have friendship with Muhammad (s.a.w.s.) and his Purified Progeny and their chosen friends and who adopt dissimulation, which protects you in the times of infidels, the enemies of God, from harms of bad people and from the evil of atheists. It is that you deal with them in such a soft manner that such behavior of yours may not instigate them to harm other believers. They are those who have a regard for their believer .brothers' rights

In short, one who befriends the Prophet Muhammad (s.a.w.s.) and his progeny and companions and is inimical to their enemies, obtains a big fort and a good shield for protection from God's punishment. And one who behaves in the aforesaid good attitude due to which he neither enters the false religion nor goes out of the true religion, Almighty Allah raises his breathing to the rank of glorifying God (Tasbeeh) and purifies his

deeds and grants him wisdom whereby he hides our secrets from our enemies and may not be provoked by their talks, God grants them the reward of martyrs who might have bathed in their own blood in God's path. Then he said: A man who fulfils the rights of his brothers-in-faith to his utmost ability and gives them strength and refrains from taking compensation of their mistakes or shortcomings and forgiving their faults, becomes pleased with them, will be addressed by Almighty God on the Judgment Day thus: O My servant! You observed the rights of your faithful brothers and pardoned their mistakes and did not take compensation from them. Now, I am most Generous and most Merciful than all others and I am above you in the matter of .both, overlooking and honoring some of My rights

Thereafter, Almighty Allah will give him the company of Muhammad, his purified .progeny (a.s.), his companions and righteous Shias

Then he said: Once the Holy Prophet (s.a.w.s.) told one of his friends: Make friendship for God's sake and also have enmity for God's sake because no one can get God's friendship without adopting such attitude nor can one ever enjoy the sweetness of Faith even if he performs many prayers and observes many fasts. Today, people are becoming more and more friendlier with one another, but most of it is just for worldly interests. They also become one another's enemies for material benefits. So, such brotherhood or friendship will not give any benefit before God. That man inquired: O

Allah's Messenger! How can I know that my friendship and my enmity is for God's sake and who is God's friend, with whom I should be friendly and who is Allah's enemy, whom I must consider my enemy? The Holy Prophet (s.a.w.s.) pointed to Ali and said: Do you see this gentleman? That man replied: Yes, O Apostle of God: The Holy Prophet (s.a.w.s.) said: One who is Ali's friend, is God's friend; so you should also befriend him. Likewise one who is Ali's foe, is God's enemy. Therefore, you must also consider him your enemy. Be friendly with his friend, even if he had killed your father .or your son. Likewise, have enmity to his enemy, even if he is your father or your son

Exegesis of Surah Fatiha: Verse ١:٧

part ١

:Regarding Almighty's words

غير المغضوب عليهم والضالين

GHAIRIL MAGHDHOOBI ALAIHIM WALADH DHAALLEEN

Not (the path) of those upon whom Thy wrath is brought down, nor of those who go [astray.[٢١

Imam Hasan Askari (a.s.) said: Amirul Momineen (a.s.) said that the Lord Almighty commanded His servants to pray for finding and walking on the path of those whom Allah has forgiven and poured bounty on and they are prophets, truthful ones, martyrs and righteous servants. He has also ordered that His servant should also pray to Allah to save them from the path of those with whom He is angry and such fellows :are the community of Jews, about whom He says

قل هل انبئكم بشر من ذلك مثوبه عندالله من لعنه الله و غضب عليه

(Say: Shall I inform you of (him who is

worse than this in retribution from Allah (worse is he) whom Allah has cursed and has brought His wrath upon.[۲۲]

Also they should appeal to Allah that He may save them from the path of those straying, about whom He says:

قل يا ايها الكتاب لا تغلو فيه دينكم غير الحق و لا تتبعوا اهواء قوم قد ضلوا من قبل و اضلوا كثير و ضلوا عن سواء السبيل

Say: O followers of the Book! Be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.[۲۳]

Thereafter His Eminence (a.s.) said: Anyone, who is an infidel (Kafir) and does not believe in Allah, is included in the wrath of God and is deviant.

Imam Reza (a.s.) added in this matter: Anyone who violates the limit of being a servant of Allah in the case of Amirul Momineen (a.s.), that fellow is also among the group of MAGHDHOOBI ALAIHIM WALADH DHAALLEEN.

Amirul Momineen (a.s.) said: Do not take us higher than the rank of being God's servants, like Christians who did so with respect to Isa (Jesus) (a.s.). Refrain from such exaggerating attitude as I abhor it.

Imam Hasan Askari (a.s.) says: When Imam Reza's speech came to this point, one in his audience stood up and said: O son of the Apostle! Kindly describe the Lord before us, because earlier people have given thoughts opposite to our religion. His Eminence (a.s.) replied: Anyone who describes God according to his own imagination and opinion

always goes wrong and doubtful deviating from the straight path and believing in .undesired words

Then he said: Describe Almighty Allah in the words in which He Himself has described. His Eminence said: No one can see Him. He has no shape or form. He cannot be comprehended through five senses. He cannot be likened with people. He is known through His signs. He is far, but is not like anyone in this attribute. Likewise His nearness is also not like anyone else's. Despite distance, He is near and that too also, not like anyone or anything else. His eternity also cannot be imagined. He cannot be likened to His creations. He never is unjust in His orders and decisions. Whatever has gone through His knowledge, is followed by the entire creation and all of it is hidden in His Book. No one can ever do anything against what is known to Him nor can anyone ever desire against it. He is near to all of His creations, but is not attached to them. He also is far from them but this has not harmed them. He is Right and Correct but He cannot be likened with anyone. He is Only One God but no one can ever be inimical to Him. He is recognized by His signs and can be proved to exist through His signs. In short, no one is worth worshipping except Him and He is the Greatest and the Highest .Being

When His Eminence (a.s.) concluded this description, that person said: O son

of Allah's Messenger! There are some in my company who claim to be your friends but they think that all the attributes described by you (in Allah) are also in Ali (a.s.) and so he (Ali) is the Lord Almighty. When Imam Ali Reza (a.s.) heard this, he began to tremble and was wet in his perspiration. He said: Allah Almighty is pure of all these wrong imaginations and He is above all. He is not as the infidels and disbelievers think. Did Ali (a.s.) not eat? Did he not marry? Had he not to answer Nature's calls? In addition to all these human necessities, he used to offer prayers regularly before Almighty Allah with extreme humility and was reciting repentance. Can a man having such virtues be .god? If it can be, then anyone of you can be God, because all of you also are as such

I have been told by my father, Musa Kazim (a.s.), narrating from his forefathers that the Holy Prophet (s.a.w.s.) said: Anyone who likens Allah with His creation, does not recognize Him and anyone who attributes servants' sins to God, does not consider Him Just. That man said: O son of Prophet! Those persons imagine that when Ali (a.s.) showed miracles, which none except Allah can show at that time, he gave a proof of his godhood and that when he showed attributes of helpless creations, at that time he just hid his conditions from them, thus putting them to test so that they may recognize him and put

faith in him voluntarily. Hearing this, His Eminence said: First of all, such persons cannot answer one who may turn these words and may say that when His Eminence showed poverty and starvation, it is a proof that one who is in such condition and with whom poor people interact cannot show miracles. This proves that, a miracle, shown by anybody, is the work of only One Almighty Allah Who is never like the creations and not of the helpless and needy servants, who is participating with needy ones.[۲۴]

Thereafter His Eminence said: O man! Now, you have reminded me of the words of the Holy Prophet (s.a.w.s.) and of Amirul Momineen and of Imam Zainul Aabideen (a.s.). My father and forefathers have narrated that the Holy Prophet (s.a.w.s.) said that Allah Almighty does not snatch away His religion from people to entrust it to someone. He gives it to religious scholars. If a scholar is not succeeded by another righteous scholar it (religion) is grabbed by the seekers of worldly wealth and prohibited things. They prevent it from reaching the deserving ones. Rather they say that it belongs to the unworthy people. Then common people make such ignorant fellows their leaders. They ask them about religious problems. They issue baseless verdicts (Fatwas) thereby themselves going wayward and also leading others on the wrong path.

Amirul Momineen (a.s.) said: O our Shias, who claim to be our friends! Beware of people having their own opinions as they are enemies of the Prophet's traditions. Traditions have suddenly flown

away from their memories and they have become unable to protect the Prophet's Sunnah. They have made God's servants their slaves, turning their wealth into their own property. Seeing this, many people became obedient to them. Some behaved meekly like dogs before them. Such looters snatched the right from the rightful owners and posed like true Imams though they are ignorant, disbelievers and cursed ones. When questions beyond their capacity are asked, they do not admit ignorance and use their imagination (Qiyas) and opinion (Raai) in the religion of truth. For .instance, they say that to wipe under feet (Masah) is better than doing so over feet

Imam Zainul Aabideen (a.s.) has said that if you see a man with good behavior, a good way of walking and sweet talking and humility, beware and do not go mad after him. Do not be deceived by his show business, because some people, due to physical weakness and timidity, are unable to earn worldly wealth and to indulge in the prevented things. That's why they make religion a bait for catching material benefits of this world. They deceive people through their apparent deeds. Such a man, when he is able to get a prohibited thing, he falls upon it at once. But when you are before him he refrains from doing so. So beware and never admire such persons because desires of people are of various kinds. Many people refrain from earning unlawful wealth but even a black and ugly character woman can make them indulge in unlawful

sex shamelessly. They never do so when you are seeing them. Therefore never admire such people unless and until you check their intelligence-based belief, because many people give up wisdom totally and then are never prepared to return to sanity. Their evil is more than their good. Even when you find them intelligent and rational, do not admire them until you find out whether he subjects his desires to his wisdom or makes his desires rule over his wisdom or reasoning. How much is his attraction towards untruth and distance from truth, because some people remain in loss both in this world and in the Hereafter. They give up the world for the sake of the world imagining that untruthful governing is more tasteful than these lawful things. So they become aloof from power seeking until they reach the state shown by the holy :verse

و اذا قیل له اتق الله اخذته العزه بالاثم فحسبه جهنم و لبئس المهاد

And when it is said to him, guard against (the punishment of) Allah; pride carries him [off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.[۲۵

part ۲

In other words, he makes mad efforts like a she camel suffering from night-blindness. His initial evil thought drives him unto the extreme end of loss. Consequently he tries to obtain things which are beyond his reach. Finally he makes divinely allowed thing prohibited and vice versa. Then he gets the desired political and worldly power and .prestige and cares least about missing his religion

These are the people on whom God's wrath has fallen and whom Allah curses and for whom He has prepared a painful torture. For the sake of saying, all are men but perfect men are those who make their desires subservient to God's pleasure. If, in his said endeavor, he gets defeated (is dishonored), he regards such loss in wrong matter, a success in the truthful affair, the fruits of which are eternal. He realizes that such small worldly troubles will give him permanent benefits in the Hereafter, in a house which will never collapse nor the eternal bounties will ever come to an end. Such a fortunate man also realizes that if he obeys his worldly desires, the resulting worldly welfare and rest will drive him to an eternal chastisement which will never stop or decrease. A man with such thoughts and attitudes is a perfect man and a desired one. You must always get nearer to such a gentleman and adopt his ways and manners, follow him and make him your medium, because Almighty Allah never .rejects such persons' prayers and never sends him back empty handed from His door

Imam Reza (a.s.) said: If such wayward deniers show something, it is only because they are unaware of their condition and value. So much so, that they get puffed up seeing the fruits of their worthless souls' desires. They consider them great deeds and an honor. Finally they obeyed only and only their corrupt desires and used their brains to follow the path of

those other than God to such an extent that they underestimated God's greatness and looked down at divine commands. It is so because they do not realize that God is All-powerful and Needless. He has not taken His might on loan from someone. He makes rich whomsoever He wills and turns pauper whomsoever He wishes. They saw a God's selected servant, to whom He gave a particular power so that they may realize his gracefulness in God's sight. God gave him some kind of miracle, so that people could realize that he is proof of God's might; so that God may make that gentleman's greatness a reward of His obedience and also make him a means of His obedience; so that God may, by appointing such a graceful gentleman their leader, protect His responsible servants from any doubt as to who is God's Hujjat and who is their Imam. At that time, the condition of such people was like those who were in search of a worldly king and were seeking his grace, gifts and rewards. They wanted that the king's valuable gifts may release them from worldly troubles and hardships and spare them from engagement in low services and disgraceful business. When they sat in the path of that king, someone came up and informed them that the king was approaching along with his men and army. That man also advised them that they should pay respect according to the rules of the kingdom; that they must never call anyone else by his name;

that if they did so, it would mean that they diminished the right and rank of the king; that you dishonored him thereby making yourselves worthy of his anger and punishment. All, at once replied that they would certainly do as advised to the best of their ability. Then, very soon, one of the king's slaves arrived there, whom the king had sent in advance with many soldiers and royal gifts. When that slave came up, the people who were waiting for the king, foolishly considered the royal bounties more valuable than the bounties of that slave's master. Looking at the pomp, power and glory, instead of recognizing the real possessor of power, that is, the king, they exaggerated the value and rank of the king's slave. They gave him respect and honor worthy only of the real king. They called him king and denied that there could be a king greater than him and that the slave had a master above him. The chosen slave and his men saw this strange attitude of the waiting people. They seriously criticized them and told them not to consider the slave a king. They told them that king is he who gave this slave all this wealth and men and material, and this honorable post. They warned the misguided group that such a wrong attitude of theirs would anger the real king who would punish them very severely. All that you are doing before this slave by prostrating before him would prove useless. But the foolish people

did not realize and continued to falsify the king's men. Finally when the king came to know that a group of people had made his slave sorrowful and have dishonored himself too, he frowned upon them. He captured them and sent them to prison. He appointed some of his servants to torture the fools. Likewise, this community has found a chosen servant of Allah. Almighty Allah has, through His special mercy, made him honorable so that he may show the creation the greatness of Almighty Allah and may establish His Proof before them. So, in the view of these people, their Creator is unable to create Ali (a.s.) and that Ali (a.s.) cannot be His slave. In the faulty view of this misguided group, Ali (a.s.) is above being Allah's servant. With such a faulty imagination, this group gave God's Name to this slave of God. When Amirul Momineen Ali (a.s.) and his true follower Shias saw this faulty attitude of this group, they prevented them from doing so. They told them that Ali (a.s.) and his pious progeny are the honored servants of the Almighty Allah. God has given them grace but they by themselves are not able to do anything, except what God has given them power to do. They do not have anything, except which God has granted them. They have no say in the matter of life, death and rising after death, need, needlessness, movement, stagnancy, except on what God has granted them power to do. His Lord and Sustainer and

Creator is higher than all the virtues of virtuous people and He is Higher than what anyone can ever imagine. Anyone who considers all of them or any one of them god, except Only One God, has entered infidelity as he has gone wayward. After hearing these words, that group became rebellious and excessive and got entangled in this ignorance. Consequently their desires and hopes became void and they remained .unsuccessful and were caught up in God's punishment

Imam Hasan Askari (a.s.) said that when Amirul Momineen (a.s.) completed the explanation of Surah Fatiha he said: This chapter is a gift from Allah Almighty for His Eminence, Muhammad (s.a.w.s.) and for his Ummah. Its initial part is praise and glorification of Allah and the second part is a prayer of the servant of Allah to Allah Almighty and I have heard the Holy Prophet (s.a.w.s.) say that Almighty Allah has said: I have divided Surah Hamd equally between Myself and My servants. Half of it is for Me and another half for My servant and for My servants is what He may ask from Me. When My servant recites Bismillaahir Rahmaanir Raheem, Allah Almighty says: My servant began with My Name. Now it is incumbent upon Me to complete all his works and to make his condition and possession bountiful. When My servant recites Alh'amdu lillaahi rabbil Aalameenm, God says that My servant praised Me and thanked Me and has realized that whatever is given to him, is from Me and that whatever troubles have been

taken away from him, are also due to My favor and forgiveness. So, O angels, be witness to My Grace and Favor that I will add My favors in the Hereafter to My favors in this world and that I have removed worldly troubles from him. I will likewise remove pains of the Hereafter from him. When My servant says: Ar Rahmaanir Raheem, the Lord of the Universe says: My servant has testified to My being Beneficent and Merciful. So, O angels! I make you witness that I will grant many gifts and favors to this servant of mine on a very large scale. When the servant says Maaliki yaumiddeen, God says: O angels! Be witness, as he has accepted that I am the Master of the Judgment Day. So I also will make the accounting on that day easy for him. I will make his good deeds heavy and ignore his sins. When the servant recites Iyyaaka na'budu, the Almighty says: My servant has recited the Truth. He worships only Me and I make you witness and say that I will grant him so much reward of this worship that his opponents will envy him. When the servant recites wa iyyaaka nasta'een, the Lord Almighty says: My servant has sought help only from Me and has appealed only to Me. So I make you witness and declare that I will help him in all his hardships and assist him on the day of troubles. When the servant of God says: Ihdinas siraatal mustaqeem till

the end of the Surah, the Almighty Allah says: This is for My servant and for My servant is what he asks for. Undoubtedly I have accepted his prayer. I will grant him whatever he longs for. I will keep him away from whatever he gets frightened and .give him peace and security

Someone asked Amirul Momineen (a.s.): Sir! Is Bismillaahir Rahmaanir Raheem, a part of Surah Fatiha? He replied: Yes, the Holy Prophet (s.a.w.s.) used to recite it and consider it a verse of this Surah. He used to say: Faatihatul Kitab (Surah Hamd) is 'as-Sab' al-mathani' (Seven Oft-repeated verses) to which has been given excellence through Bismillaahir Rahmaanir Raheem and this Surah has seven verses and the ...seventh verse is Bismillaahir Rahmaanir Raheem

Surah Baqarah

(Regarding the incident of the cow)

بسم الله الرحمن الرحيم

Bismillaahir Rahmaanir Raheem

Imam Hasan Askari (a.s.) said that the Holy Prophet (s.a.w.s.) has said that this Quran is the school of divine teachings. Therefore take maximum benefit from it. Learn it, because it is an apparent radiance and a benefiting remedy. Do learn it. If you do so, the Almighty Allah will give you dignity and eminence in this world as well as in the Hereafter. Learn Surah Baqarah and Surah Aale Imran as learning them is bountiful and leaving them is the cause of sorrow and regret. The false group, that is, the sorcerers/magicians cannot acquire these two Surahs. On Judgment Day, these two Surahs will appear like clouds, two black blocks or two flocks of birds flying in a row. They

will argue in favor of their reciters before Almighty Allah and the Lord Almighty will also discuss with them. They will say: O Lord of all lords! This servant of Yours recited us, thereby giving us rest in day and awakening us at night. Almighty Allah will say: O Quran! Has this person accepted My advices given in you about the excellences of My messenger's brother, Ali, or not? Both these Surahs will respond: O Lord! O one Who alone deserves worship! This man was friendly with Ali (a.s.) and considered his enemies as his own enemies. He also expressed this belief whenever he was able to do so and when it was not possible, he hid his belief performing dissimulation. Hearing this witness, the Almighty will say: Then he has obeyed both of you as ordered by Me. He regarded as great your right that was made great by Me. A voice will come: O Ali! Did you hear the testimony of these two Surahs in favor of this friend of yours? Ali (a.s.) will reply: Yes, My Lord. Then the Almighty will say: Ask for them whatever you like from Me. Ali (a.s.) will then demand from God, things in favor of that man, which will be far more precious and higher than what that man had ever desired for him. None, except God can count their number. Then the voice will declare: O Ali! I have accepted your request in favor of this man.

The Holy Prophet (s.a.w.s.) has also said that, on

Judgment Day, crowns will be placed on the heads of the parents of those who recite the Holy Quran. The light of that crown will reach the distance taking ten thousand years to travel. They will also be adorned with a valuable robe even one thread of which will be much more precious than all the beautiful things in the world. They will also be given the command, conferring kingship of the lofty Paradise in their right hands and the command bestowing eternal and unending life in their left hands. In the right hand order will be written: We have admitted you to the company of the great kings of Paradise and made you a companion of the crown of messengers, Muhammad and the leader of the legatees, Ali and their heirs, the pious Imams (a.s.) and the chiefs of the righteous. What will be written in their left hand decree will be: In this kingdom of yours, there never will be any decline or any change and you have been protected from falling ill and from death. You have got rid of all illnesses and of the evils of jealous and cheating fellows. Then that man will be asked to begin reciting the Quran and start rising upwards. He will be told: Your destination will be at the end of the last verse of your recitation. When his parents will look at their crowns and robes, they will ask: O Lord! How could we get such dignity? Our deeds never deserved such eminence. In

reply, angels will say on behalf of the Lord: You earned this honor by providing .teaching of Quran to your son

Exegesis of Surah Baqarah: Verse ۲:۱–۲

:Regarding the Almighty’s words

الم ذلک الکتاب لاریب فیه هدی للمتقین

Alif Laam Meem. This Book, there is no doubt in it, is a guide to those who guard [(against evil).[۲۶

Imam Hasan Askari (a.s.) said: The tribe of Quraish and the Jews were denying the Quran, saying that it was clear magic; that Muhammad (s.a.w.s.) had fabricated it himself. That is why Almighty Allah, refuting them, said: Alif Laam Meem. This is the Book, meaning: O Muhammad! I have revealed this Book. It begins with broken words (Huroof Muqatta’ah), that is ALIF, LAAM, MEEM. It is in your language and is made up of the alphabet of your language. So, tell the deniers: If you are true in your claim, prepare a book like this taking help of all your companions. Then Almighty Allah made :it clear that they have no power or ability of making such a book. So He said

قل لئن اجمتعت الانس و الجن علی ان یأتوا بمثل هذا القرآن لا یأتون بمثله و لوکان بعضهم ببعض ظهیرا

Say: If men and jinn should combine together to bring the like of this Quran, they [could not bring the like of it, though some of them were aiders of others.[۲۷

Now Allah says: Alif, Laam, Meem, meaning this Quran which begins with Alif Laam Meem is the same book about which information was given to Prophet Musa (a.s.) and other messengers after him. Those prophets had

informed Bani Israel that soon God would reveal to Muhammad (a.s.) a book, such :that

لا يأتيه الباطل من بين يديه و لا من خلفه تنزيل من حكيم حميد

Falsehood shall not come to it from before it nor from behind it; a revelation from the [Wise, the Praised One.[۲۸

لا ريب فيه

[There is no doubt in it.[۲۹

They have no doubt in it because it has appeared as was told to them by the earlier messengers. They were told that a Book will be revealed to Muhammad (s.a.w.s.), which will not be washed away with water. His Eminence (s.a.w.s.) will recite it himself .and his Ummah will also continue to recite it all the time and in every condition

هدى للمتقين

[It is a guide to those who guard (against evil).[۳۰

It separates righteous persons from waywardness. Righteous are those who fear things which invite destruction and God's wrath. They protect their souls from foolishness and ignorance; so much so, that when they come to know about a thing which is obligatory for them to know, they abide by it in such a way that their Lord is .pleased with them

Thereafter, the Holy Imam said that His Eminence, Imam Sadiq (a.s.) has said that in Alif Laam Meem, 'Alif' denotes Allah; 'Laam' indicates the great kingdom having power over all the creation and the letter 'Meem' shows that He is 'Majeed', meaning, He is great and praised for all His deeds and that this word is an argument against the Jews because when Almighty Allah raised the Prophet Musa (Moses) bin

Imran as a messenger and thereafter sent other prophets for the guidance of the Bani Israel, He took an undertaking that they would believe in the Unlettered messenger, Muhammad (s.a.w.s.) of Arabia who would appear in Mecca and then migrate to Medina and to whom such a Book would be revealed in which some chapters would begin with broken letters; that some people from among his followers would memorize that Book and recite it sitting, standing and sleeping at all times and that God would make it easy for them to memorize it thus and that those people would join with his (Muhammad's) brother and his legatee, Ali Ibne Abi Talib (a.s.) and that he (Ali) would pick up all the teachings of Prophet Muhammad (s.a.w.s.) and would be responsible for returning trusts in possession of the Prophet to their owners and that Ali would kill, with his powerful sword, all the enemies of Muhammad (s.a.w.s.); he would also silence all disputers through his convincing arguments and proofs; he would fight with infidels and polytheists over the revelation of God's Book until the latter, willingly or unwillingly, accept it; and when Muhammad (s.a.w.s.) would pass away from this world and when many who did not believe in him sincerely, would return to their old false faiths and resort to various changes in the understanding of Quran and alter its meanings, deriving wrong meanings therefrom, Ali would fight against them on this account until the cursed Iblees who used to misguide people would be defeated and

.disgraced totally

His Eminence (a.s.) said that when Almighty Allah made Muhammad (s.a.w.s.) His messenger in Mecca and then took him to Medina and made him popular and revealed the Holy Quran to him and began its long chapter with the letters: 'Alif Laam Meem. This Book, there is no doubt in it.' Meaning that this is that very Book about, which I had informed the past prophets that I would soon reveal it to Muhammad (s.a.w.s.), adding: 'is a guide to those who guard (against evil).' Meaning there is absolutely no doubt in it that the Jews knew that their prophets had given intimation to them only about this messenger. They came to know that Almighty Allah had revealed to Muhammad such a Book, which cannot be washed with water and they saw that Muhammad himself as well as his companions recited it at all times and in all conditions. Seeing all this, the Jews began to change it by giving wrong meanings to its text. They also tried to find out the knowledge that Allah had kept secret from them, that is, how long this (Muhammad's) followers would continue to rule. At last a group of Jews came to the Holy Prophet (s.a.w.s.). Muhammad (s.a.w.s.) left them to be tackled by Ali (a.s.), telling them (Jews) to ask from Ali (a.s.) whatever they wanted to ask. One of the Jews said: "If Muhammad (s.a.w.s.) is true in his messengership claim, we have come to know how long his followers will continue to rule. According

to our count, it is only seventy-one (٧١) years because ALIF is equal to ١, LAAM stands for ٣٠ and MEEM's value is ۴٠. Thus the total of these three letters is ٧١. Ali (a.s.) asked them: What do you say about ALIF LAAM MEEM SAAD. These broken letters have also been revealed to the Holy Prophet (s.a.w.s.). They replied their total is more, i.e., ١۶١ years. Then His Eminence said: What does ALIF LAAM RAA stand for? They denote even more, that is, ٢٣١ years. The Imam (a.s.) then asked: What is your opinion about ALIF LAAM MEEM RAA? They said their total comes to still more. It is equal to ٢٧١ years. Then Ali (a.s.) asked: Do all of these point to the Holy Prophet (s.a.w.s.) or only one of them? This question created disunity in their statements and all began to present their opinion. Some said that only one of the letter-group is related to the Prophet and some opined that all of them refer to Muhammad (s.a.w.s.) and that their total is ٧٣٠ years. They said: After this period, kingship will return to us, Jews. Ali (a.s.) asked: Is this supported by any Book of God or it is your own imagination? Some replied: It is testified by divine Book, and some said our minds say so. The Imam then asked the former to produce the divine text, but they could not comply with and kept quiet. Others were then asked to show the proof of their mind's correctness. They said

that it was a numeric value count. His Eminence said: How can it be a proof of your claim? The totals do amount to the numbers mentioned by you. But you have no proof to establish that it means rule or kingship. Any claim without proof or evidence is of course void. Instead, if we say that these letters do not denote the rule of the followers of Prophet Muhammad (s.a.w.s.), but indicate that everyone of you is in debt of that much amount or every one of you have to repay that much amount of loan to Ali or everyone of you has been cursed that number of times, what will be your answer? They replied: O Abul Hasan! There is no divine text supporting what you say regarding these letters. The Imam replied: Likewise there is no textual proof supporting what you said and hence according to what you said, if my claim is wrong, so is yours. Their spokesman said: O Ali! Do not rejoice on this account because, like us, you too are unable to produce any evidence or proof supporting your claim. The result is that both parties have failed in their claims and hence both are false. In response, Ali (a.s.) said: It is not so, because in support of what I say there is a divine miracle. Saying this Ali (a.s.) asked the camels of those Jews to testify what Muhammad (s.a.w.s.) and his Legatee had claimed. At once all the camels shouted simultaneously: O Legatee of Muhammad

s.a.w.s.)! You are right and all these Jews are wrong. Then His Eminence said: The) camels are better than their owner Jews. Then he demanded testimony from their clothing which too testified the truth similarly saying: O Ali! You are right. We testify that Muhammad is God's true messenger and that you are his true Legatee. You too have the greatness that Muhammad (s.a.w.s.) has, as you follow his steps accurately. Both of you are equal parts of Almighty God's great radiance. Both are partners in excellence. The only difference is that there is no messenger after Muhammad (s.a.w.s.). After observing these miracles, the Jews were ashamed. Some from the audience became believers, acknowledging the messengership of Muhammad (s.a.w.s.). The remaining Jews and others in the audience became tougher in their false stand. God's words 'there is no doubt in it' gives witness to this, meaning whatever Muhammad (s.a.w.s.) has said from God and whatever Ali (a.s.) has said from the messenger is quite true and that there is no doubt at all in it. Thereafter Allah says: 'is a guide to those who guard (against evil)'. Meaning: It is a clear description and health-giving for the righteous people, that is, for the Shias of Muhammad and Ali (a.s.) and who refrain from every kind of disbelief and who also protect themselves from all sorts of sins that invite destruction and divine chastisement. They also refrain from disclosing the secrets of God and of Muhammad (s.a.w.s.) and so also the hidden secrets of God's good

servants, that is, the legatees of Muhammad and that they also do not keep the knowledge of religion hidden from the rightful persons, rather propagate such .sciences among the deserving ones

Exegesis of Surah Baqarah: Verse ۲:۳

:Regarding the Almighty's words

الذين يؤمنون بالغيب

[Those who believe in the unseen.[۳۱

.Meaning, they are the righteous people who put faith in the unseen

Imam Hasan Askari (a.s.) said: Almighty Allah, here, describes the virtue of those for whom this Book is a guide and says: 'Those who believe in the unseen', meaning they are the righteous people who believe in the unseen, that is, in those things which are hidden from eyes but which must, as per the divine command, be believed, such as rising after death and giving account of deeds and Paradise and Hell and Oneness of God which can be understood only through the signs which God has created, such as Adam, Hawwa, Idrees, Nuh, Ibrahim and all those messengers, belief in whom God has ordained through divine evidences, without seeing with eyes. They believe in such hidden things and fear Judgment Day. Once Salman Farsi (r.a.) passed by a group of Jews. They requested Salman (r.a.) to sit near them and relate whatever he heard from Muhammad (s.a.w.s.). Longing for their becoming Muslims, Salman (r.a.) sat before them and said: Today, I heard from Muhammad (s.a.w.s.) that the Lord of the world says: O My servants! Does it not so happen that someone wants something from you but you do not intend to fulfill that need, but when he brings to you

a person who is very friendly with You and who recommends his case, you fulfill the need? O My servants beware and know that My Messenger, Muhammad (s.a.w.s.) and his brother Ali (a.s.) and thereafter his truthful Imams (a.s.) are the means of approaching Me from the entire creation and they are most honorable in My sight. So, whoever has a need or whoever wants to be protected from any harm, should request Me in the name of Muhammad (s.a.w.s.) and his pious progeny. I will fulfill his need in the best way. Hearing this, the Jews mockingly told Salman (r.a.): O Abu Abdullah! Then why do you not give the mediation of those persons and request God to make you the richest and wealthiest person in Medina? Salman (r.a.) replied: I have requested Almighty Allah to grant me a thing greater than the kingship of the whole world and which is most beneficial and it is that He may grant me a tongue which may continue praising Him and give me a heart which may constantly thank Him and also a mind that may value His bounties and that I may be patient during hardships. Almighty Allah has answered my appeal and granted that, which is more valuable .than everything in the world

The Jews laughed at Salman (r.a.) and told him: You have indeed asked for a very great rank from your Lord. Now we want to test the truthfulness of your intention. Just see, we are hitting you with this whip. Request your

Lord to stop our hands from hitting you. Salman (r.a.) supplicated: O Lord! Grant me patience and forbearance in this calamity. The Jews began to hit Salman (r.a.) with their whips so much, that they became tired, but Salman (r.a.) said nothing except, O Lord! Grant me patience. When the cursed ones got extremely tired, they said: O Salman! We never imagined that anyone could remain alive after such whipping. We wonder why you did not ask your Lord to prevent us from giving you so much pain?! Salman (r.a.) replied: Such request would be against patience. Rather, I am pleased with the respite given by God to you. I have requested Him to grant me forbearance. After a while, the Jews once again took up their whips and advanced towards Salman (r.a.) saying: Now we will continue hitting you, till the time you either die or deny the messengership of Muhammad (s.a.w.s.). Salman (r.a.) replied: I can never do the latter, I can never deny the messengership of Muhammad (s.a.w.s.) because Almighty Allah has revealed this verse to Muhammad (s.a.w.s.) in His Holy Quran: 'Those who believe in the unseen'. Hence your oppression is easier for me to bear, so that God may admit me to the group which has been praised in this verse. Hearing this, the cursed ones hit Salman (r.a.) till their hands could move no more. So they sat down and said: O Salman! Had God raised your rank because of your belief in Muhammad (s.a.w.s.) He would have answered

your supplication and prevented us from hitting you. Salman (r.a.) said: You are extremely ignorant. How could the Most Mighty Lord accept the request quoted by you? Had He accepted it, it would have been against my desire. I appealed Him to grant me patience and He accepted my request. I never asked Him to prevent you from oppressing me. Had it been so, it would have been against my desire. Your .imagination is quite wrong

Thereafter they started hitting Salman (r.a.) for the third time. But Salman (r.a.) continued to recite the same supplication, that is, O Allah! Grant me patience to bear this oppression due to my love for Your selected friend, Muhammad (s.a.w.s.). Then the Jews said: Woe unto you. Did Muhammad not allow you to speak something against your belief by way of dissimulation during such hard times? Salman (r.a.) replied: Indeed God has given me such permission, but it is not obligatory. It is permitted that I may not allow you to fulfill your evil intentions and continue to bear this oppression, as it is better and more honorable in my sight. Hearing this, the cursed ones once again took up their whips and hit him so much that blood oozed out from his body. Then laughing more, they said: Why do you not request your God to prevent us from hitting you so that you may not have to speak what we want. If you are true in your faith, God will not reject your supplication. So request Him, giving

mediation of Muhammad and his progeny, to destroy us. Salman (r.a.) replied: I regard it bad to ask for your destruction, because perhaps there may be someone among you about whom God knows that he would believe after some time. If I do as you say, it would mean that I asked for preventing that man from becoming faithful. After hearing this reply, the unfortunate and cursed ones said: Request God to destroy that man about whom He knows that he would not refrain from his high-handedness and .rebellious haughtiness. In this way, you will be saved from what you fear

Finally, when the Jews said so, a wall of the house in which they and Salman (r.a.) were present tore apart and Salman (r.a.) could see the Holy Prophet (s.a.w.s.) and hear him saying: O Salman! Pray for the destruction of this community as none from them is ever going to come to the true path. It is just like the time when Prophet Nuh (a.s.) knew, after final investigation, that none from his community except those who put faith, would believe, he prayed to God for their destruction. Then Salman (r.a.) asked the Jews what kind of divine punishment they would like. They replied: Ask your God so that He may turn all of these whips into pythons and every python may attack its owner and chew away his bones. Salman (r.a.) prayed accordingly. Consequently, Allah Almighty turned every whip into a big snake having two heads. Every snake held the head of its

holder in one mouth and with another mouth held the owner's right hand that held the whip. Then the giant snakes broke and chewed their bones and finally swallowed them all. At that time, the Holy Prophet (s.a.w.s.) addressed his audience and said: O group of believers! Almighty Allah has helped your brother-in-faith, Salman (r.a.) against twenty Jews and hypocrites. Come, let us go and see the snakes which broke the oppressors' bones and swallowed them up; the snakes that have been appointed by Allah to protect Salman (r.a.). When the Holy Prophet (s.a.w.s.) and his companions reached the house in which Salman (r.a.) was oppressed, the snakes were killing the oppressors and the latter were screaming loudly. Hearing their screams, the Jews and hypocrites in neighborhood also had arrived there to see what was happening. But they could not go near them for fear of the deadly pythons. When the Holy Prophet (s.a.w.s.) reached there, all of them came out of that house and gathered in the street which was too narrow to accommodate all of them. But Almighty Allah due to the bounty of the holy steps of the Holy Prophet (s.a.w.s.) widened that street ten times. When the snakes saw the Holy Prophet (s.a.w.s.), they jointly spoke out in pure language: Peace be on you, O Muhammad! O the leader of the formers and latters. Thereafter, they saluted Amirul Momineen (a.s.): Peace be on you, O Ali, the leader of the legatees. Thereafter, saluting the purified progeny of the Holy Prophet (s.a.w.s.)

they said: Peace be on your Pure and Pious progeny whom Allah has made the establisher of the affairs of the entire creation. May our salute reach them. We are the whips of the hypocrites. Allah has turned us into snakes due to the prayer of this faithful, Salman (r.a.). Then the Holy Prophet (s.a.w.s.) said: All praise befits Allah Who brought this servant of His in my community. He, initially due to refraining from cursing and continuing forbearance and finally cursing the oppressors after getting totally disappointed, is like Prophet Nuh (a.s.). Then the pythons said: O Allah's Messenger! We are extremely furious against these denier infidels. In the Kingdom of God, your and your legatee's orders are binding on us. We wish that you pray to God that He may turn us into those giant snakes of Hell who may override these infidels, whereby like here in this world, we may continue to crush them in the Hereafter. The Holy Prophet (s.a.w.s.) replied: Your request has been accepted by God. Now throw out the pieces of the bodies of these oppressors out of your bellies and then go away into the lowest part of Hell so these oppressors may be more disgraced and that their disrepute may last longer. When they will be buried in the burial ground of Muslims, many believers will take lesson by looking at their graves knowing that they were destroyed due to the curse of a great friend of Muhammad (s.a.w.s.), that is, Salman (r.a.). Accordingly the snakes

threw out the oppressors' parts out of their mouths. Their relatives collected them and buried them. Many disbelievers became faithful and many hypocrites turned into true believers. Also many infidels turned more stone-hearted and said: This is clear magic. The Holy Prophet (s.a.w.s.) turned towards Salman (r.a.) and said: O Abu Abdullah! You are our special faithful brother. God's special angels love you from their hearts. In their sight, your excellence is higher than that of the sun over all from down in earth upto high heavens when there is nothing like darkness all around with no sign of any cloud. You are greater than all who have been praised by God in the verse: .'‘Those who believe in the unseen

Exegesis of Surah Baqarah: Verse ۲:۳

:Regarding the Almighty's words

... و يقيمون الصلوه ...

[and keep up prayer...[۳۲...

Imam Hasan Askari (a.s.) said: Allah Almighty again describes the virtue of those righteous people and says: ...and keep up prayer..., meaning they establish prayer and perform bowings and prostrations perfectly and also fully abide by their timings and limits, and refrain from things which make Prayer null and void or render it imperfect. My ancestors have, quoting their ancestors, narrated to me that once the Holy Prophet's (s.a.w.s.) close and sincere companion, Abu Zar Ghiffari, approached the Prophet and said: O Allah's Messenger! I have sixty female sheep. If I take them for grazing to the forest, I cannot bear separation from your honor. On the other hand, if I hand them over to any shepherd for grazing, I fear he may behave

harshly with them and not graze them properly. Kindly show me what I should do to overcome this confusion. The Holy Prophet (s.a.w.s.) replied: You yourself go and graze them. So Abu Tharr went with his animals to the jungle and returned on the seventh day. The Holy Prophet (s.a.w.s.) asked him: O Abu Tharr! What did you do with your animals? The latter replied: A very strange thing happened. When I was busy performing my prayer, a wolf attacked them. I became perplexed and could not instantly decide whether I should interrupt my prayer or continue it, overlooking the fate of my sheep. Finally I preferred the prayer. At that time Satan inserted doubt in my heart saying: If the wolf eats up your animals, you will lose your source of sustenance. I told the Satan: In any case my faith in the Oneness of God, in His Prophet, in his cousin Ali (a.s.) and his progeny would remain with me and so also my love and friendship with them and my enmity towards their enemies. So, in such a case, losing and missing every other thing of the world would be easy for me to bear. I continued my prayer. What I then saw was that a wolf caught hold of a sheep but at the same time a tiger jumped on the wolf and tore it into two pieces, freed the lamb and sent it to its group and told me: O Abu Tharr! Continue your prayer and do not worry about

your animals, as Allah Almighty has appointed me to protect them until you finish your prayer. Upon hearing this, I busied myself with my prayer. This surprised me to an extent known only to Allah Almighty. When I completed my Prayer, that tiger came to me and said: Go to the Holy Prophet (s.a.w.s.) and tell him: Allah Almighty has given honor to your companion and the protector of your Shariat and has appointed a tiger .to protect his animals

Hearing this event all in the audience were surprised. Then the Holy Prophet (s.a.w.s.) said: O Abu Tharr! I, Ali, Fatima, Hasan and Husain (a.s.) believe in what you said. But those who were hypocrites said: This is the result of a preplanned affair between Muhammad (s.a.w.s.) and Abu Tharr (r.a.). He wants to deceive us in this way. Twenty of them decided to go and look personally into the reported matter about the sheep. Let us see, they said, whether a tiger really protects the sheep when Abu Tharr is engaged in Prayer. They themselves observed that the tiger was taking rounds near Abu Tharr; that the tiger sends back any lamb to the flock when separated so long as Abu Tharr prays. They themselves saw that when Abu Tharr finished his worship, the tiger called on him and said: Take care of your sheep. They are safe. Then that tiger addressed the hypocrites saying: O group of hypocrites! Did you deny that Allah Almighty may make me an obedient servant of one who is

the friend of Allah, His Prophet, Ali (a.s.) and their progeny and of those who take intercession so that I should take care of his animals? I swear by the Holy Being, Who has given honor and excellence to Muhammad (s.a.w.s.) and to his purified progeny and declare that Almighty Allah has made me a slave of Abu Tharr to such an extent that if he orders me to tear all of you into pieces, I would do so instantly. I swear by that Being, swearing by Whom is the highest of all swearing, and announce that if Abu Tharr requests Almighty Allah giving mediation of Muhammad (s.a.w.s.) and his purified progeny that He may turn the water of all the oceans into the oil of Zambaq and Baan and turn all the mountains into musk, amber and camphor and to turn the branches of all the trees in the world into emeralds, Almighty Allah would never turn .down his request and would do whatever he asks

When Abu Tharr (r.a.) came to the Holy Prophet (s.a.w.s.), the latter told him: O Abu Tharr! Since you have obeyed Allah properly, He has made an animal your slave so that it may prevent your enemies from attacking you and thus you are the best of "...those persons in whose praise Almighty Allah had said: "...and keep up prayer

Exegesis of Surah Baqarah: Verse ۲:۳

part ۱

:Regarding the Almighty's words

ومما رزقناهم ينفقون

[And spend out of what We have given them.[۳۳

Imam Hasan Askari (a.s.) has said that it means they spend from wealth, physical strength, rank

and position We have given to them and pay up the Zakat and also give charities and bear the burden of maintaining their family members and their children and observe all necessary rights of everyone, such as in Jihad, whenever it becomes obligatory and also when it is recommended and also spending over near relatives, including parents and so also spending in matters not obligatory and also to do good to others like giving loans to needy and helping the poor men and women. It also includes giving physical help to the needy like holding the hand of a blind person while walking or to take someone out of a dangerous place or to lighten the burden of a traveler. Spending from rank and position means to protect someone from attacks on his honor or to fulfill the need of a needy man. All this is considered spending from God-given wealth. And the Holy Prophet (s.a.w.s.) has said: Whoever pays Zakat to eligible persons and offers Prayer according to due conditions without annulling it by any wrongful deed, such person will arrive on the Day of Grand Gathering with so much honor that all in that gathering will aspire to reach his rank. Even the sweet and cool wind (Naseem) of Paradise will lift him up and take him to a high apartment in Paradise in which are the members of Ahlul Bayt whom he used to love. Whoever will take his hand back while paying Zakat (miserly), his Prayer remains stalled under the sky

until news of his paying Zakat properly reaches. When he pays up Zakat properly and nicely, a carrier like a nice horse, is arranged for his Prayer which takes him or her high up to the leg of the Divine Throne (Arsh). Then comes a voice from Almighty: Take him or her to Paradise and continue running with the rider till the Judgment Day. The point where your run will end, all the space around it on right and left is for you. So that carrier will go on running in Paradise, traveling the distance of a year's duration in only one second. It will continue to run like this up to the point desired by Allah. All of this space plus equal to it on right and on left and above and below will be his property. But if he had proved a miser in the matter of paying Zakat, and did not pay it, then comes the Command: Give him back his Prayer. So it (Prayer) will be wrapped up like old clothes and thrown in the face of that miser and the angels punishing him will say: O servant of Allah: What will you do with this Prayer, which is not accompanied by Zakat? The companions of the Holy Prophet (s.a.w.s.) exclaimed: O Allah's Messenger! Indeed the condition of this person is extremely bad. His Eminence (s.a.w.s.) said: Should I tell you about one who is worse than him? They said: Please do so. The Holy Prophet (s.a.w.s.) said: A man who

goes to the battlefield in the path of Allah and does not show back and gets killed in the war, not while running away from the battlefield and the houries of Paradise may be waiting for him and the treasurers of Paradise may not come to him. Looking at all this, the angels on earth around him may ask: Why houries do not come close to him and the treasurers of Paradise do not approach him? Then comes a voice from the borders of the seventh heaven: O angels! Just look down to the earth from the borders of the sky. So they will see that that fellow's affirmation of God's unity, his faith on the prophet, his Prayer, Zakat and Sadaqah (charity) and all such good deeds are hanging half way from heaven; that such good deeds have filled up the entire space along the borders of the sky like a very big caravan spread from east to west and from north to south; and that the angels holding the weight of his good deeds ask: Why the doors of heaven are not being opened for us, so that we may enter carrying these good deeds of this martyr in the path of Allah?! Then, by Allah's decree, the doors of the sky get opened and those angels are asked: If you have power enough to enter, do so. But the arms of those angels will not be able to hold the weight and will .not be able to get in with the goods

So they will submit: O Lord! We are unable to come in with this weight. At that time an announcer from Allah will tell them: To carry this load in heaven is beyond your ability. For this purpose there are some she camels of special kind and they are able to approach the Arsh with this weight for admitting them in Paradise. The angels will then ask: What kind of she camels are they? Then Allah will ask those angels: What have you carried here? They will reply: This man's confession that You are the Only One God, and his belief in Your Messenger. Then Allah will ask: The carrier of these good deeds is one's friendship with my Messenger's brother Ali (a.s.) and one's love for the Holy Imam!

If this virtue is there in the good deeds of this man, it will carry his good deeds into Paradise. After hearing this, the angels will look into the condition of that man but, despite many good deeds, they will not find even an iota of love for Ali (a.s.) and his purified progeny nor any enmity towards Ali's and his progeny's enemies. Then Allah will tell the carrier angels: Leave him and return to your abodes so that those who are fit for carrying his deeds may carry them and place them at appropriate place. The angels will at once return to their places. Then an announcer will announce from Allah: O flame of Hellfire! Hold them and hurl him in Hell because this fellow

did not avail of the she camel called the friendship of Ali (a.s.) and Holy Imams (a.s.). Then that man will call upon the angels, while Allah will turn his good deeds into the form of a weight of calamities and troubles as the she camel of Ali's love did not carry them. Then those angels will call that fellow's opposition to Ali (a.s.) and his befriending the enemies of Ali (a.s.). Allah Almighty will then cause the enmity against Ali (a.s.) and the friendship with Ali's (a.s.) enemies take the form of black snakes and make them attack the (supposedly good) deeds turned into crows and kokas birds. The fire sprouting from snakes will burn the birds down. Thus all good deeds of that fellow will be destroyed. Nothing, except the friendship with Ali (a.s.) and enmity towards Ali's (a.s.) enemies will survive. So that fellow will be thrown into Hell with tormenting tortures. Such a fellow's condition is far worse than that of one who did not pay Zakat and thereby destroyed his Prayer. Someone from his companions asked: O Allah's Messenger! Who is eligible to receive Zakat? His Eminence (s.a.w.s.) replied: The weak Shias of Muhammad and Aale Muhammad (a.s.) who do not have perfect eyesight (awareness). But one who has full awareness and who knows about befriending Muhammad's friends and abhorring his enemies is your brother-in-faith and nearer than your parents in relationship. As regards the anti-religion people, do not give them either Zakat or Sadaqah, because my Shias and friends

are from us and, so to say, are like a single body and it is prohibited for our group to receive both Zakat and sadaqah. But whatever you are presenting to your aware brothers is included in gifts and favors. Do not give Zakat and sadaqah to them. Do not drop your dirt on them, keep them clean. Does anyone of you like to drop the dirt which is on his hand on his brother-in-faith? Also do not give your Zakat and Sadaqaat to opponents of Aale Muhammad (a.s.) or to friends of their foes, because to do so is like stealing from the holy house of Allah and the Prophet. Someone from the audience inquired about weak-faith and ignorant opponents who have no idea about our opposition and who also are not inimical with us. The response was: If cash, give .to them less than a Dirham and if food, less than a loaf

Thereafter, the Prophet (s.a.w.s.) said: Do all deeds through which you may defend your honor and keep in mind those whose habits are like dogs, for example, the poets who are ever-ready to dishonor people. Stop them from such mean deeds by giving .away something to them. Such expenses will be considered Sadaqah in your favor

Someone inquired from Amirul Momineen (a.s.): What about spending on obligatory and recommended Jihad? He replied: In case of obligatory Jihad, when the number and strength of Muslims against infidels is not enough, one gets the reward of ٧٠٠,٠٠٠ Dirhams for spending one Dirham. In case

of recommended Jihad, when man himself desires to participate, though it is not quite necessary (as enough have already participated) one dirham earns the reward of ٧٠٠ good deeds, wherein one good deed is ١٠٠٠٠٠ fold better than all that is in the world.

Giving a dirham in loan is like giving two in charity.

And I have heard from the Holy Prophet (s.a.w.s.) that Sadaqah is obligatory only for rich and wealthy.

Ali (a.s.) says that the Holy Prophet (s.a.w.s.) said: If someone holds the hand of a blind person and leads him forty steps leaving him on a level land, his reward is that Almighty Allah will grant him for every step, a palace in the high Paradise. That palace will be so large that it would require thousands of years of traveling therein and even all the gold in the world will not be enough to fill even a needle hole. And for helping a blind person if one had to travel or walk through a somewhat dangerous or hazardous land, that helper's reward is that on the Judgment Day, he will find that his good deeds are, in weight, ١٠٠٠٠٠ fold heavier than what he had actually done in the world. It would override all his sins, which will be erased and his residence will be in the tall palaces and high-rise apartments in Paradise.

If someone sees that a rider has fallen down from his animal on his way and crying for help but nobody cares for him, so he pities him, helps him

ride again, Almighty Allah says: O My servant! You have troubled yourself to help your brother in distress. So now I order, as its reward, to My angels whose number is more than all men from Adam till the Final Day that they should build bungalows for you in Paradise and to raise your ranks whereby you will look like a very great king.

If someone, with his property or physical effort, removes oppression from an oppressed, Almighty Allah, as its reward, creates angels equal to the helper's words (spoken) and movements (made) for helping the oppressed. He creates a thousand angels per word. These angels stone the satans who come to mislead that gentleman. As a reward of even the minutest part of oppression removed, Allah appoints ۱,۰۰,۰۰۰ treasurers in Paradise and as many good-looking, beautiful houries. They stroke the helper gentleman with their hands, give respect to him and say: This is the reward of such and such trouble which you removed with your efforts from such and such person in the world.

part ۲

If someone is present in a meeting in which a selfish materialist fellow is dishonoring his brother or a friend-in-Faith and exposing his secrets, and that gentleman, using his position or rank, dishonors that fellow and thus removes stains from the garments of his absent brother and saves his honor, then its reward is that Allah makes each and every angel in the gathering near Bait-al-Ma'moor at the time of Hajj and whose gathering is a part of the Angels of

Light, find a register in front of him directing every angel to praise that faithful person who has protected the honor of his absent brother and to pray in favor of that man, so that Allah may grant great honor and rank to him. Then Allah tells them: I have granted him palaces, gardens, fruitful trees, equal to the number of every praiser of him. I will grant him whatever I like to such an extent, that even all the creations will .not be able to count them

Once the Prophet was surrounded by his companions, when he asked: Is there anyone among you who spent his wealth for pleasing the Almighty Allah? None replied. Finally Ali (a.s.) said: O Allah's Messenger! Once I went out of my house with an intention of purchasing some flour. I had one Dinar. On the way, I met Miqdad bin Aswad whose face betrayed starvation. So I gave that Dinar to him. The Messenger of Allah (s.a.w.s.) said: I have received a revelation regarding this. Thereafter someone else got up and said: O Allah's Messenger! Today I spent much more than Ali. I saw a man and a woman who wanted to proceed somewhere but had no money. So I gave them two thousand Dirhams. The Holy Prophet (s.a.w.s.) remained silent. Some companions asked: O Allah's Messenger! How is it that you said about Ali (a.s.) that you received revelation but you did not say anything about the other man who spent in charity much more than Ali? The

Holy Prophet (s.a.w.s.) said: Do you not know that sometimes a king's servant submits an ordinary thing to the king as a humble gift and the king accepts it happily and places that servant on a high rank. But in case of another person who presents much precious and valuable things to the king, but the latter returns that, which results in the downfall and disgrace of that person. The companions said: Of course, it so happens. Then the Holy Prophet (s.a.w.s.) said: Your companion, Ali (a.s.), spent his Dinar just to please Allah and to remove the hardship of a poor believer while this another friend of yours gave whatever he gave in competition with Ali (a.s.), due to his enmity against Ali (a.s.), the brother of the Messenger, with an intention to gain supremacy over Ali (a.s.). So, Allah destroyed and rejected his deed and made that charity a trouble for him in the Hereafter. O assembly of companions! If that fellow had, with the said intention, even spent gold and pearls enough to fill the space between earth and the highest point in heaven, he would have earned nothing, .except distance from the mercy of Allah and proximity to His anger

Then he asked: Who, today, removed some harm from your believer brother, using your physical potency? Ali (a.s.) said: Per chance, while passing through a path, I saw a tiger overpowering a man and that person was crying for help. I asked that tiger to release that person, but the tiger did

not concede. So I moved ahead and gave such a hard kick on its right side that it went out of that tiger's body felling that animal down. The Messenger of Allah (s.a.w.s.) said: I have come to know and received divine revelation regarding it. If someone harasses you by giving any trouble to your friend, Allah will, in the Hereafter, make knives of fire run over his body and so also swords, which will tear out his belly. Then fire will be filled in that belly. Then he will be made alive afresh and the same treatment will be given to him again and again and this will continue forever.

Thereafter, the Holy Prophet (s.a.w.s.) turned towards his companions and asked: Has anyone of you today given any benefit to your believer brother employing your rank? Ali (a.s.) replied: O Allah's Messenger! I have done so. The Holy Prophet (s.a.w.s.) said: Describe the event. Ali (a.s.) said: Today I happened to pass by Ammar Yasir who was apprehended by a Jew, who had loaned him thirty Dirhams. Ammar complained to me: Dear brother of Allah's Messenger! This Jew has apprehended me only to give pain to me and disgrace me and that too only because I befriend you, Ahlul Bayt (a.s.). Kindly use your rank and position and get me released. I intended to request that Jew to favor Ammar with kindness but Ammar (r.a.) spoke up: Dear brother of Allah's Messenger! Your honor in my eyes and heart is much more than that you

make recommendation to him, who would never reject your word, even if you ask him to give feast to the whole world. Please just request Almighty Allah to help me to return his money and protect me from seeking loans in future. So I raised my hands to the sky and prayed: O Allah! Please fulfill Ammar's need. Thereafter I said to him: Pick up any stone or brick in front of you from the ground and it will turn into gold by Allah for you. So he picked up a stone weighing a few kilograms. It became gold in his hands. Then he asked the Jew: How much do I owe you? He replied: Thirty dirhams. He was asked how much in gold coins? He replied: Three Dinars. Ammar (r.a.) prayed to Allah Almighty: O Lord! Kindly make this gold soft so that I may slice it off and give to this Jew. Allah softened the metal. He took off three Mithqals gold and gave it to that Jew. Then looking at the remaining gold, I said: O Allah: I have heard that You :have said in Holy Quran

كلّا انّ الانسان ليطغى ان رءاه استغنى

[Nay! man is most surely inordinate, because he sees himself free from want.[۳۴

I don't wish to be that much wealthy. Therefore, O Allah: for the sake of one, for whom You made this stone, gold, please return it to its original form. So it became a stone and Ammar (r.a.) threw it away and exclaimed: O dear-most brother of Allah's

.Messenger! Your friendship in this world and Hereafter is enough for me

Upon hearing this, the Prophet of Allah (s.a.w.s.) said: Ammar's contentment made even the angels wonder. They described Allah's glory. Allah's mercy continues to rain on him from high heavens. Then turning towards Ammar ibn Yasir (r.a.) he said: O Abal Yaqdhan: Good news for you. You, in honesty, are Ali's (a.s.) brother and are the most high ranking in his friendship. You are among those who will be killed due to your devotion for him. You will be killed by a rebellious group and in this world, your last provision will be some uncooked milk and your soul shall join with the souls of .Muhammad and his progeny (a.s.). You are, in my sight, among the desired Shias

Thereafter, addressing a group of companions, the Prophet asked: Who among you paid Zakat today? Ali (a.s.) replied: O Allah's Messenger! I did. Some hypocrites sitting in the back began to murmur: What wealth Ali has, which can be given in Zakat? The Prophet asked Ali: Do you know what these fellows are murmuring? Ali (a.s.) replied: Yes, O Allah's Messenger! Almighty Allah has carried their words to my ears. From today until the Qiyamah (the Day of Resurrection), after your passing away, in war booty, my share will be one-fifth (١/٥th) and as long as you are alive, I have authority on it because I am your self (Nafs) and you are my self. The Holy Prophet (s.a.w.s.) confirmed saying: Yes, O Ali! It is

exactly like that. But tell us how you paid the Zakat? Ali (a.s.) said: O Allah's Messenger! By Allah's will, I knew through your words that very soon, this government will turn into a rule of oppression and injustice and unjust rulers will grab my share (۱/۵th = Khums) of war booty and prisoners, sell out male and female slaves though the purchasers will have no authority to utilize them, because there would be my share therein. Therefore, I gave away my share as gift to those Shias who may utilize the said slaves and slave girls and it may be that they may get legitimate children, and so that all this may not be considered illegal. The Holy Prophet (s.a.w.s.) exclaimed: O Ali! No one has ever given a better charity than you. I have also done likewise and have gifted my share, including your share, in the war booty to my Shias and neither I nor you make it legitimate to others than them. Thereafter, the Holy Prophet (s.a.w.s.) asked the companions: Did anyone among you today protect the honor of your brother-in-faith? Ali (a.s.) said: O Allah's Messenger! Today I happened to pass by Abdullah bin Ubayy, who was mouthing bad words and insulting Zaid bin Haritha. I told the former: May Allah curse you, keep quiet. Your looking at him (Zaid) is like looking at the sun and your talking about him is like men talking about Paradise. Allah Almighty has cursed you many times because you maligned him. That fellow

became ashamed and said: O Abul Hasan! I was merely joking. I told him: If you spoke intentionally, I also spoke intentionally and if you did it unintentionally, I also did likewise. The Holy Prophet (s.a.w.s.) said: O Ali! When you cursed that fellow, Allah Almighty, along with all the angels on the earth and in the heavens and at the curtains of light (Noor) and the divine throne (Kursi) and divine Empyrean (Arsh), also cursed him, because when you become angry, Allah also becomes wrathful and He becomes happy, when you feel pleased. When you forgive, He also pardons and when you attack, He also strikes. Then he said: O Ali! Do you know what I have heard about you during the Night of Ascension? The angels give your oath and seek their needs from Allah and obtain nearness to Him through your love and they recite durood on me and on you considering it the best of worships. I have heard one of their orators in their meeting saying: Ali (a.s.) has all kinds of virtues and every sort of righteousness and high ranks. All good among people and the creation found at personal level are gathered in you. May Allah Almighty bless him always. When that orator angel concluded his speech, I heard all the above-mentioned angels including those employed in Paradise and in Hell saying: O Allah! Do the same and also please cleanse .(.us by our reciting benedictions on Ali and on his pure progeny (a.s

Exegesis of Surah Baqarah: Verse ۲:۴

:Regarding the Almighty's words

والذین

يومنون بما انزل اليک و ما انزل من قبلک و بالاخره هم يوقنون

And who believe in that which has been revealed to you and that which was revealed [before you and they are sure of the hereafter.[۳۵

Imam Hasan Askari (a.s.) said that thereafter Almighty Allah has praised the righteous people and said that they are those who put faith, O Muhammad, in this Book, and this code of life (Shariah) which is revealed to you, and who also put faith in the Books and divine scripture (revealed to earlier prophets) like Taurat (Torah), Injeel (Gospel), Zaboor and Suhuf (book of) Ibrahim and all other books revealed by Allah to other messengers as all of them are truthful and correct and are from the Lord of the worlds, Who is All powerful, True and Wise. They also believe in the Hereafter, which will arrive after the end of this world. They do not have the least doubt that the House or life of Hereafter is the place where rewards will be much more than the good deeds .and punishment will be only proportionate to the misdeeds

Imam Hasan bin Ali (a.s.) said: One, who does not consider Ali (a.s.) superior to all after Muhammad (s.a.w.s.), is denying the Torah, the Zaboor and the Suhuf of Ibrahim and all other divine scriptures because according to all the said scriptures the most essential thing after faith in Allah's Oneness and in the Messengership of Muhammad .(.is to confess the love for and friendship with Ali (a.s

:Imam Husain (a.s.) said

If a worshipper of Only One Allah, who is righteous and who believes in the messengership of Muhammad (s.a.w.s.), does not consider Ali (a.s.) to be most graceful after Allah and Muhammad (a.s.) and who rejects Ali's greatness, this belief of him will be like a flame of fire on a day of windstorm. The deeds of one who does not consider Ali (a.s.) greater than all other caliphs, even if his good deeds are enough to fill all forests, they will become like a flame of fire. That fire will overlap them all and the storm will encircle them until all of them are burnt down and turned into ashes, .leaving nothing

Once someone asked Imam Zainul Aabideen (a.s.): Sir! What is your opinion about one who has faith in Quran and earlier Books and the Judgment Day, offers Prayer, pays Zakat, maintains relations with relatives and performs good deeds, but despite all this says that I don't know whether truth is with Ali (a.s.) or with so and so? Imam (a.s.) replied: What is your opinion about one who performs all good deeds narrated by you but also says: I don't know whether Muhammad is the messenger of Allah or Musailamah the Liar? Would his deeds be of any use? That man said: No, Sir. The Holy Imam said: Just as one who does not know whether Muhammad (s.a.w.s.) is the messenger of God or Musailaima Kazzab, cannot have faith in divine Books, one who does not know whether Ali (a.s.) is on the

?right side or so and so, how can he have faith in these Books

Exegesis of Surah Baqarah: Verse ۲:۵

:Regarding the Almighty's words

اولئک علی هدی من ربهم و اولئک هم المفلحون

[These are on a right course from their Lord and these it is that shall be successful.[۳۶

Imam Hasan Askari (a.s.) says: Now Almighty Allah describes the greatness of those who have the above virtues and asserts that such persons are ones who do what their Lord has clearly ordered and they know what has been commanded by Allah and only they will get deliverance, they will be spared from what frightens them and will .attain what they long for

Once someone approached Ali (a.s.) and said: Today Bilal (the Muezzin of the Prophet) was engaged in a controversial debate with another man but was making errors in talking and hence that person was laughing at his flaws. Ali (a.s.) said: O servant of Allah! The correctness of words is needed only for correcting deeds. What will he gain from his correct speech whose deeds are all wrong and erroneous? Likewise, what will Bilal lose when all of his deeds are correct and desired much? That man asked for its reason and Ali (a.s.) replied: It is enough for righteousness of Bilal's deeds that he does not consider anyone like the Messenger of Allah and after the Holy Prophet (s.a.w.s.) he does not consider anyone like Ali (a.s.) and in his opinion, anyone who is inimical towards Ali (a.s.) is an enemy of Allah and His Messenger and that who obeys Ali

a.s.) obeys Allah and His Prophet and as regards the incorrectness of the deeds) (together with which his fineness of language does not avail any profit) it is enough that he gives preference to back above chest and to anus above mouth, gives preference to vinegar over honey, and the bitter colocynth over tasty milk and considers that enemy of Allah above the friend of Allah though the former has nothing to do with virtues and gracefulness of the latter. He is like one who in the matter of messengership or prophethood, gives preference to Musailamah the Liar over :Muhammad (s.a.w.s.). He is among those about whom Allah Almighty says

قل هل انبئكم بالاخسرين اعمالا الذين ضل سيعهم فى الحيوه الدنيا و هم يحسبون انّهم يحسنون صنعا

Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of [the work of hands.[۳۷

.Doubtlessly they are in the group of Khawarij

Exegesis of Surah Baqarah: Verse ۲:۶

part ۱

:Regarding the Almighty's words

انّ الذين كفروا سواء عليهم ءانذرتهم ام لا تنذرهم لا يؤمنون

Surely those who disbelieve, it being alike to them whether you warn them, or do not [warn them, will not believe.[۳۸

Imam Hasan Askari (a.s.) said: When the Almighty Allah concluded the mention of believers, and praised them for their faith in the oneness of Allah, the messengership of the Messenger of Allah (s.a.w.s.) and the successorship of Ali (a.s.), He mentioned the infidels who oppose the believers due to their infidelity. He

:says

انّ الذين كفروا

[Surely those who disbelieve...[۳۹

That is those who do not believe in matters that the believers have faith in, that is belief in oneness of Allah, the messengership of the Messenger of Allah (s.a.w.s.) and :the successorship of Ali (a.s.), it is

سواء عليهم ء انذرتهم ام لا تنذرهم لا يؤمنون

it being alike to them whether you warn them, or do not warn them, will not believe. [[۴۰

.It is same for them because they are never going to believe

Imam Baqir (a.s.) said that when the Holy Prophet (s.a.w.s.) arrived in Medina and the evidences of his prophethood became apparent to all, the Jews conspired against him extremely maliciously and desired to harm him in every way. They wanted to put off his light and wipe out his proofs. Among such mean-minded people were Malik bin as-Saif, Ka'b bin al-Ashraf, Huyay bin Akhtab, Judayy ibn Akhtab, and Abu Lubabah bin Abul Munthir and his followers. Finally, one day Malik said to the Holy Prophet (s.a.w.s.): Do you consider yourself to be Allah's Messenger? The Holy Prophet (s.a.w.s.) replied: Yes, of course, because Allah Almighty, Who is the creator of the entire cosmos, has said so. That fellow said: O Muhammad! We will never recognize you as a divine messenger until and unless this mat under your feet gives witness and believes in your messengership. Till then we will also not testify your prophethood. Then Abu Lubabah said: O Muhammad! We will not believe in your messengership until this whip in my hand believes in your messengership and

testifies to your claim. Kaab bin al-Ashraf said: We will not attest your prophethood until this ass which I am riding believes in you. The Holy Prophet (s.a.w.s.) replied: Once Allah's evidence has become clear and His miracles have been shown, it does not become for people to ask such things from Allah. It is better for them to believe in God's words and follow His commandments and be satisfied with what He has shown. Is it not enough for you that I have made Torah and Bible and Psalms testify to my messengership and made them proofs of my truthfulness? Therein is the mention of Ali bin Abi Talib who is my brother and my legatee after me, superior to the entire creation of Allah? Is the miracle of Quran not sufficient for you which has been made shining by Allah for the entire creation. Allah disabled all to make anything like it. I do not dare to ask Allah regarding what you have asked. I only say that proofs and arguments He has given to me are enough for me and you. What He has shown according to your wishes, are extra favors on me and you. So if He prevents us from what you desire, it will be so because He knows that whatever he has shown, is sufficient in this matter to exhaust arguments for what He wants from us.

When the Holy Prophet (s.a.w.s.) concluded his statement, the Almighty Allah gave speech to the floor mat. It said: I give witness

that there is no god except Allah Almighty. He is One and He has no partner. He is Only One and none or nothing is like Him; He is needless, changeless and decline-less and from ever till ever, living. He has neither a wife nor son and He has not engaged anyone as a partner in His affairs and I testify that: O Muhammad! You are His servant and His Messenger and that He has sent you with Guidance and True Religion so that He may make your religion triumphant over all other religions, even though polytheists may hate it. And I testify that Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin Abde Manaf is your brother and your deputy for your Ummah and he is the best of all after you among the entire creation. And I give witness that whosoever befriended him, befriended you and whoever showed enmity towards him, showed enmity towards you and whoever obeyed him, obeyed you and whoever disobeyed him, disobeyed you and that whoever obeyed you, in fact, obeyed Allah and became worthy of His pleasure and consequently of good fortune. And whoever disobeyed you, in reality, disobeyed Allah and so became fit for the painful punishment of .Hellfire

When the Jews observed this miracle, they were amazed and told one another that this was clear magic. Hearing this, the mat moved, lifted itself from the ground whereby Malik bin Zaif and his fellow travelers tumbled head down. Almighty Allah once again enabled the mat to talk

and it said: I am a mat, but Allah gave me the power to talk and granted me the miracle of describing His Oneness and to testify in favor of His true messenger, who is the chief of His messengers and who is His messenger towards the entire creation and the establisher of truth among His servants. He enabled me to testify in favor of his brother, Ali, who is also his Wasi (legatee) and vizier and is born from his Noor (Radiance) and is his Khaleel (friend) and the repayer of his debts and the fulfiller of his promises and the helper of his friends and the uprooter of his enemies. I have also to testify the Imamate of Ali (a.s.) and I am the follower of one whom Muhammad (s.a.w.s.) has appointed as his Wali and as the Imam for Muslims and I abhor those who may fight against him and who are his enemies. Therefore it is not fit for any denier to step on me. Henceforth only believers would sit on me. Then the Holy Prophet (s.a.w.s.) said to Salman, Miqdad, Abu Tharr and Ammar (r.a.): Sit on it as you have put faith in all the things testified by it. Hearing this command (which must be obeyed) they sat on it.

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Thereafter, Almighty Allah gave voice to the whip of Abu Lubabah bin Manzar and it said: I give witness there is no one and nothing worth worship except Only One Allah Who is the Creator of the universe, Expander

of their sustenance, Director of His servants' affairs and Mighty over all things and I testify that, O Muhammad! You are His Messenger and his selected one and His friend and His beloved and Wali and the keeper of His secrets and that He has made you the intermediary between Him and His servants, so that because of you, His good servants may get salvation and the unfortunate ones may be destroyed, and I testify that Ali Ibne Abi Talib (a.s.) is mentioned in the Higher world as the chief of creation after you and that he fights for Quran to compel its opponents to willy-nilly accept it; that he, after your departure, fights in the matter of its interpretations with the hypocrites who have deviated from religion and whose worldly desires have won over their minds because they have altered the meanings of Allah's Book and changed its implications and I give witness that Ali (a.s.) will, as a result of what Allah has granted to him, take the friends of Allah towards His pleasure and push His enemies who defy and oppose Him, into Hell with his powerful sword. Thereafter that whip bent round and pulled Abu Lubabah so forcefully that he fell down headlong and then got up. But the whip once again, brought him down a number of times until he sighed: Woe unto me, what has happened to me? Almighty Allah once again gave voice to that whip and it said: I am a mere whip to whom Almighty Allah

has made vocal with His Oneness and honored me with His praise and gave me the honor of testifying the messengership of Muhammad (s.a.w.s.), the leader of all His Servants and made a friend of one (Ali) who is, after Muhammad (s.a.w.s.), the best among the entire creation and is better than all friends of Allah and who is the brother of Muhammad (s.a.w.s.) and the husband of his daughter (chief of the ladies of Paradise) and who earned the reward of greater Jihad due to his sleeping on the bed of the Prophet on the night of migration and who disgraced with his powerful sword, enemies of the Prophet and who is the propagator of the commands about right and wrong and legal and illegal in this community. So it is not befitting for a denier who is an open enemy of the Holy Prophet (s.a.w.s.) to use me. Therefore I will continue to drag you down like this until I finish you off and go out of your dirty hands or unless you put faith in Muhammad and in his purified progeny, Ahlul Bayt (a.s.).

Abu Lubabah said: O whip! I also testify to all that you have testified and I also believe in what you believe. The whip replied: Then I also remain still in your hand because you declared your faith and as Only One God knows the condition of our heart and only He will decide regarding your being right or wrong.

Imam Muhammad Baqir (a.s.) has said that the 'Islam' of

.this Jew did not do any good and he acted in bad ways thereafter also

When they dispersed from the presence of the Holy Prophet (s.a.w.s.) they said to one .another secretly that Muhammad is not a true prophet

When Kaab bin al-Ashraf wished to ride his donkey, the animal reared up and threw him down, injuring him badly. He rose up again and mounted, but the animal once again threw him down. This happened again and again. At the seventh or eighth attempt, the animal spoke up by God's command: O Servant of God! You are a very bad fellow. You did not believe even after observing His signs. You remained a disbeliever. I am only an animal. But Allah has honored me with belief in His Oneness and I give witness that there is no God except Allah, Who is the Creator of entire universe and is Mighty and Powerful and that Muhammad (s.a.w.s.) is His servant and Messenger and the chief of all men of Paradise and who has been raised by Allah so that he may make those people successful and fortunate whose being so (faithful) is in the knowledge of Allah and so that He may make them stonehearted and unfortunate whose being so (faithless) is also written in the Knowledge of Allah and I give witness that Ali Ibne Abi Talib (a.s.) is one who, if he makes one fortunate, Allah also makes that one fortunate and will enable him to accept admonition and to learn manners and to abide by

His orders and to refrain from what has been made unlawful by Him, because Almighty Allah will, through his sword and revengeful attacks, disgrace the enemies of Muhammad (s.a.w.s.) until they either believe in him, otherwise remain in revolt and finally send them to Hell by his sword. Now it is not becoming for any disbeliever to ride on me. Only he can ride me who believes in Only One Allah and testifies to all sayings of Muhammad (s.a.w.s.) and regards all his deeds correct, especially of his cousin and legatee, Ali (a.s.), who is his vicegerent and heir of all of his knowledges, defender of his religion, protector of his community, repayer of his debts, fulfiller of his promises, friend of his friends and the foe of his foes and who believes that Muhammad (s.a.w.s.) is totally right in appointing him (Ali) as his deputy and thereby abides by his orders. Then the Holy Prophet (s.a.w.s.) told Kaab bin Ashraf: O Kaab! Your donkey is better than you, because it does not allow you to ride it. So now you may sell it to any of our believer brother. Kaab said: I also don't need it now, because (God forbid) it is under your spell of magic. Hearing this, the donkey spoke up again: O enemy of Allah! Stop speaking ill of the Prophet. By God, had I not been afraid of the opposition of the Prophet I would have killed you, finishing you with my hooves and teeth. Kaab felt ashamed and could

.not say anything

He became restless in heart but haughtiness overpowered him and he did not bring faith. Thabit bin Qais bought that ass for ۱۰۰ dinars, rode it and came up to the Holy Prophet (s.a.w.s.) very often when the animal behaved very mildly and nicely and lovefully. The Holy Prophet (s.a.w.s.) told Thabit: O Thabit! This ass has become so nice .and obedient due to your faithfulness

In short, when those Jews left the Holy Prophet (s.a.w.s.) and no one of them believed, :Almighty Allah revealed this verse

انّ الذین کفروا سواء علیهم ءانذرتهم ام لا تنذرهم لا یؤمنون

Surely those who disbelieve, it being alike to them whether you warn them, or do not [warn them, will not believe.[۴۱

Simply: They will never believe and testify you. When they disregarded miracles, how ?will they pay heed to your invitation and admonition in favor of Islam

Exegesis of Surah Baqarah: Verse ۲:۷

part ۱

:Regarding the Almighty's words

ختم الله علی قلوبهم و علی سمعهم و علی ابصارهم غشاوه و لهم عذاب عظیم

Allah has set a seal upon their hearts and upon their hearing and there is a covering [over their eyes, and there is a great punishment for them.[۴۲

Imam Askari (a.s.) said: Almighty Allah has marked the hearts of these people, whereby angels can recognize who among them will believe and who will not and similar signs are on their ears and there is a veil over their eyes because they refused to ponder over what they were commanded to and they refused to see. They did not do what Allah wanted from them. They remained

ignorant and careless of what they were ordered to believe in. They became like one who has a veil over his eyes and hence cannot see what is in front of him. Since Almighty Allah does not want to force people to obey Him, He does not dictate them .with force and does not compel them to go in the way He likes

Thereafter Allah says that for them is a big punishment. It means punishment in the Hereafter, which is prepared for deniers. He punishes them in this worldly life also, such as by famine. He sends it to those for whom He intends welfare so that it may make them obey the Lord or sends an uprooting punishment, the intention behind .which is to make the fellow turn towards His Justice and Wisdom

Imam Sadiq (a.s.) said: When the Holy Prophet (s.a.w.s.) invited towards Islam, the people referred in the previous verse (Surely those who disbelieve,) and showed them Allah's Signs and miracles and yet they did not heed and did not believe, Allah :informed His friend (s.a.w.s.) about their condition and revealed this verse

ختم الله علی قلوبهم و علی سمعهم و علی ابصارهم غشاوه و لهم عذاب عظیم

Allah has set a seal upon their hearts and upon their hearing and there is a covering [over their eyes, and there is a great punishment for them.[۴۳

It means Allah has sealed their hearts and ears which is a sign for angels who read .(the condition of these people in the Slate of divine Knowledge (Lauhe Mahfooz

It is a sign that when they look at their conditions and hearts and ears and observe these whose organs have been marked or stamped, they find it just as mentioned in the aforesaid Lauhe Mahfooz. When they see the marks in their hearts, ears and eyes, their faith and certainty in Allah's hidden bounties increases. The companions ?inquired: O Allah's Messenger! Can men also, like angels, see these signs and marks

The reply was: Yes, I see the said seal as Allah has made it visible to me and one from my Ummah, who is most obedient to Allah and excellent in the matter of Allah's religion can also observe it. The companions asked: Who is he? (Everyone of them was longing for this high rank). The Holy Prophet (s.a.w.s.) said: Pray to Allah. He will grant this rank to whom He wishes, because this bounty is not granted to one only by wishing and by sitting in home. But whom Allah wishes to grant it, He makes him wise enough to perform good deeds. Very soon, He will grant this status to one whom you will give respect tomorrow. So try to do more and more good deeds. In short, when the next day dawned and the meeting place filled up near the Holy Prophet (s.a.w.s.), everyone had tried his best to get the said honor. They said: O Allah's Messenger! We understood the attributes of the fortunate person but you have not yet named that lucky gentleman. The Holy Prophet (s.a.w.s.) replied: The

best performance is of one who repaid the loan of his believer brother, confronted the fault-searching money lender, got angry for pleasing Allah and killed His enemy, one who showed modesty towards a believer and turned away his face from him and took trouble to fight the rejected Satan to such an extent that he disgraced the evil one .roughly and saved a believer's life at the risk of his own life

Thereafter the Holy Prophet (s.a.w.s.) asked: Who among you, last night, paid ١٧٠٠ dirhams? Ali (a.s.) said: O Allah's Messenger! I have done so. The Holy Prophet (s.a.w.s.) said: Describe the event before your believer brothers. I testify it because the Almighty Allah has testified it. Here stands trustworthy archangel, (Jibraeel) who informs us from Allah that He has purified you from all kinds of evils and granted you all graceful good. No one except a disbeliever will ever allege that you did not speak truth. Ali (a.s.) then said: Last night, I happened to pass by such son of such believer who was apprehended by a hypocrite. The believer cried: O brother of Prophet! O remover of hardships from him! O shover of prophet's enemies! Please help me and .provide ease to me

Free me from this harsh man and give recommendation to him in my favor. Perhaps he will accept your recommendation, free me and allow me some time to repay the debt as I am a very poor man. That person said: O brother of Prophet! If I knowingly and convincingly tell

a lie, you will not believe me. But I really tell you the truth that I am very needy and I tell the truth that I know that Almighty Allah's greatness is too high for my telling untruth under His oath truly or falsely. I don't want this fellow to have any obligation on you. I also inclined towards that man and told him: I neither want that this man should favor me nor do I wish that his favor should be on you either. This is because I ask from that Mightiest King of the kings, Who never dislikes those who ask from Him, nor He shows shame for those who desire to earn His pleasure and reward. Neither one who wants His pleasure feels ashamed in asking Him. Then I prayed: O Allah: I seek the mediation of Muhammad (s.a.w.s.) and his Purified Progeny, please repay the debt of this person. Then I looked towards the doors of the sky and heard the voice of angels therefrom: O Abul Hasan! Ask the needy person standing before you to just wipe his hands on the pebbles in front of him so that Almighty Allah may turn them into gold in his hand. Then let him spend some from it to repay his debt and save some to fulfill his needs, so that he may not starve. I told that person: O servant of Allah! Almighty Allah has issued orders for repayment of your debt and for not only removing your poverty but also for

making you rich. So just strike anything in front of you and pick it up and Allah will turn it into pure gold. That man did accordingly and the pebbles became pure gold in his hand. Then I told him: Take out some to repay your debt and keep the rest. That man did so. Then I told him: The remaining gold is your property, as Allah has sent it for you. In short, that man repaid his loan amounting to ١٧٠٠ Dinars. The remaining was worth over a hundred thousand Dirhams. Now he is the richest man in Medina. The Holy Prophet (s.a.w.s.) said: Only Allah knows its accounting as the minds of the created ones cannot fathom that He will multiply ١٧٠٠ by ١٧٠٠, then He will multiply the result with the same and do so ١٠٠٠ times and grant as many palaces to you in Paradise. One palace will be made of gold, one of silver, one of pearls, one of Zamarrud and another of Zabarjad and yet another of precious stones and another of Radiance of the Lord of the Worlds. He will also grant him many slaves and servants including mounted ones who would be flying between the sky of Paradise and the earth. Hearing this, Ali (a.s.) praised Almighty Allah. The Holy Prophet (s.a.w.s.) said: This number is for those whom Allah will admit in Paradise because of their love for you. He will be pleased with them. He will also push many fellows and satans among men and

Jinns into Hell as they were inimical to you, who underestimated your value and .undermined your status

Thereafter, the Holy Prophet (s.a.w.s.) asked: My companions, who among you, last night, killed someone because he had earned Allah's anger and dislike? Ali (a.s.) said: O Allah's Messenger! I did so and soon people will approach you demanding his blood money. The Holy Prophet (s.a.w.s.) asked Ali (a.s.) to describe the details to his believer brothers. Ali (a.s.) said: I heard two persons quarrelling outside my house. Soon they approached me. One of them was such and such Jew and another such and such person from Ansars. The Jew said: Hear me. We two had a dispute. We submitted that case to your master, Muhammad. He decided in my favor but this man says: I am not satisfied with the Prophet's decision because he was frightened and therefore became lenient to you. I make the Jew, Kaab bin Ashraf an arbitrator. When I did not accept his proposal he said: Do you accept Ali (a.s.) as a judge? I agreed. So he brought me to you. Then I asked that fellow whether what the Jew said was correct? He replied in the affirmative. I said: Repeat it. He narrated the event from beginning to end just as the Jew had said. Then he told me: Decide between us justly. I replied: I am just going in my house, so wait. He asked: For what? I replied: Just to bring something which will decide between you correctly. Then I

entered my house, drew out my sword and gave such a forceful strike that had there been even a mountain in front of me it would have also been torn apart. Consequently his head fell down on the ground. No sooner than Ali (a.s.) finished his talk that the heirs of the killed man came up before the Holy Prophet (s.a.w.s.) and complained: Your cousin has killed our man. Please reward retaliatory punishment to him. The Holy Prophet (s.a.w.s.) replied: There cannot be retaliation in this case. They said: Then give us blood money. The Holy Prophet (s.a.w.s.) replied: That too is not admissible. By Allah, no blood money will be given, because Ali (a.s.) has testified against your man and Almighty Allah curses him because of Ali's testimony. Suppose Ali (a.s.) gives witness against all in both the worlds, Allah will accept his testimony because he is a truthful and righteous gentleman. Take away this man and bury him in the graveyard of Jews as he was from them. People took up the killed fellow. Blood flew from his body which was covered with hair. Ali (a.s.) exclaimed: O Allah's Messenger! How similar is the hair of this fellow to that of a pig! His Eminence (s.a.w.s.) replied: O Ali! Is it not a big sum if you count all hair in the world plus all grains of sand in the world? Ali (a.s.) replied: Of course the sum total is very big indeed. The Messenger of Allah (s.a.w.s.) said: O Abal Hasan! Allah

has fixed your reward for killing this enemy so big as if one has released as many slaves as the number of hair in the world and the hair on the dirty body of this hypocrite. The minimum reward of freeing one slave in the Path of Allah is equal to a thousand good deeds per hair on the body of that slave. He also forgives a thousand sins. If that lucky person had not committed sins, those of his father will be pardoned. If the father was also sinless his mother will get the said bounty. If she also did not sin his brother or other family members and near relatives and even neighbors will be .eligible for forgiveness

part ۲

Then addressing the companions he said: Who from among you, last night, observed modesty for your believer brother in the path of Allah? I mean he found him poor and needy and hence he confronted Satan in defense of that brother and defeated him. Ali (a.s.) said: I did so, O Allah's Messenger! The Holy Prophet (s.a.w.s.) said: Describe the event to your faithful brothers here so that they too follow your good path to the best of their ability, though none of them can ever equal your high morals. He cannot even look towards your gracefulness, but like those who can look towards the sun and from the extreme right to extreme left. Ali (a.s.) submitted: Last night, O Allah's Messenger, I happened to pass by the dustbin of such and such man from

Ansaar. Being extremely poor and terribly hungry he was eating discarded skins of fruits eaten by others. I felt much ashamed and turned my face from him so that he may not feel ashamed being seen by me. I at once went back to my home and gave him two loaves which I had kept for my pre-dawn meal and breakfast and told him: O brother! Ask whatever you desire to eat from these loaves, because Almighty Allah will grant bounty in them. That man said: I would like to test what you have said, O Abul Hasan! So that I may have full certainty in what you say. Just now I desire to taste chicken and my household also longs for the same. I told him: Break as many pieces from these loaves as many chickens you desire. Almighty Allah will turn those pieces of loaves into chicken, because I have made this request to them (to loaves) giving them the mediation of Muhammad and his pious and pure progeny. At that time Satan murmured to me: O Abul Hasan! How do you behave in this way with this man? He might be a hypocrite. I retorted: If he is a believer, he deserves such good behavior, but even if he is a hypocrite, I have only done a kindness, and it is not necessary that every kindness must reach to whom it deserves. Then I told him: If he is a hypocrite, I will pray to Allah, giving Him the mediation of Muhammad

s.a.w.s.) and purified progeny to grant him good sense of becoming a pure believer) and make him pure of the filth of infidelity. It was indeed the result of this supplication of mine and due to this greatly valuable food which turns poor into wealthy, I was sure that my prayer would be answered. So I rejected the Satan very forcefully and without the knowledge of that man, I prayed again to Allah: O Lord! For the sake of Muhammad and his purified progeny (a.s.), make this man's faith pure. Soon he began to tremble and fell on the ground head down. I raised him up and asked: What happened? He replied: I was a hypocrite and was doubting what Muhammad (s.a.w.s.) and you used to say, but now curtains are removed from my view upto heavens and I am able to see what rewards you talked about and promised for the believer. So now my heart is filled with faith and my mind has become pure and all doubts that made me restless have gone away. Then that man took the loaves. I asked him to take a piece from it as he liked and to wish that Almighty Allah will turn it to what he desired to eat. In short, the piece taken off by that man continued to turn into tasty and fatty meat and watermelon and fruits of the hot as well as cold season until Allah created from it marvelous things and finally that person, due to the recommendation of

Allah's selected and dear and near servants, got out of the hellfire. At that moment I saw Jibraeel, Mikaeel, Israfeel and the angel of death as each of them advanced towards Satan holding in their hands something like Mount Qubais and they rained those weighty loads on the accursed Satan's head, breaking his bones. Then he (Satan) said: O Lord! Did You not give me respite till the Day of Reckoning? Came the divine response: I gave you respite from your death, not from breaking your bones.

Hearing this story from Ali (a.s.) the Holy Prophet (s.a.w.s.) said: O Abul Hasan! You tolerated the harshness of Satan and you gave in the path of Allah what Satan prevented. So as you have overpowered Satan, Allah Almighty will never allow him to approach you and He will grant you, as a reward for what you gave to that (once wayward) person and now whatever will be shown by his deeds, one Paradise each for every particle of it and one rank for every said particle, every rank being higher than the whole world and which will be as high as earth to the sky. You will also be granted, as a reward for every grain of what you gave, a big mountain of silver, of topaz, of jewel and a Radiance of the Lord and one of Zamarrud stone and a mountain of Musk, one of Amber (precious smells) and the number of your servants in Paradise will be more than the drops of rain and the

hair of animals and vegetables. Almighty Allah will conclude all good on you and will delete the sins of your friends and He will on account of you, separate infidels from .believers and honest from hypocrites and the rightly born from the illegitimate

Thereafter the Prophet, addressing the companions asked: Last night who from among you has saved the life of any believer endangering his own life? Ali (a.s.) said: O Allah's Messenger! I did so. The Holy Prophet (s.a.w.s.) said: Narrate the event before your brothers-in-faith without disclosing the name of the hypocrite who is our enemy, as Almighty protected you both from his evil and gave respite to that hypocrite for repentance as maybe he gets admonition and fears Allah. Ali (a.s.) said: I was passing by such and such street out of Medina and walking ahead of me at some distance was Thabit bin Qais. He reached a very deep well where a hypocrite used to live. That hypocrite pushed Thabit into that well but Thabit clung to him, who jerked and pushed Thabit once again but he did not see me. By the time I reached there, Thabit had fallen in that well. At that moment I did not think it advisable to fight with that hypocrite lest Thabit might get hurt. So I at once jumped into the well in order to save Thabit and reached the bottom of the well even ahead of Thabit. Here the Holy Prophet (s.a.w.s.) interrupted saying: Why should you not as you were heavier than

him and the reason of your being heavier is that Almighty Allah has entrusted to you all those knowledges of the earliers and latters, which He had entrusted to His Prophet. Therefore it is your right to be heavier than all others. Now tell what happened next? Ali (a.s.) said: O Allah's Messenger! After reaching to the bottom I stood upright and this action of jumping in the well proved for me easier than even walking slowly on ground. Then Thabit fell on my hands which I had spread out as I was afraid of harm to him or to me. But what I felt was as if Thabit's body was like a light flower held in my hands. Then I saw that the hypocrite with his two companions. He was telling them: You wanted to kill one but now they are two. Then they brought a big stone weighing ٢٠٠ manns and threw it down on us. Fearing big harm to Thabit, I covered him. That stone fell on my head. But what I experienced was as if cold wind blew over me on a hot day. Then they brought another stone weighing ٣٠٠ manns and threw it on us. I again fell over Thabit and experienced as if cold water dropped on my head in summer season. Then they hurled yet another stone weighing ٥٠٠ manns, pushing it with their hands as they could not raise it. I again fell over Thabit and that stone fell on my back making me feel as

if I wore a light clothing and became happy. Then I heard them talking that even if Ibne Abi Talib and Ibne Qais had a thousand lives each, nothing would happen to them and then they went away. Almighty Allah protected us from their evil. Then, by the Command of the Almighty, the brim of the well came down and the bottom went .up until both came to one level and we stepped out with ease

Then the Holy Prophet (s.a.w.s.) said: O Abul Hasan! As a reward for this, Almighty has bestowed you so much grace that no one knows about it except Him. On Judgment Day, an announcer will announce: Where are the friends of Ali (a.s.)? A group of righteous people will rise up and they will be told: Pick up whomsoever you like from this field and take him to Paradise. With the recommendation of the weakest among them as many as ١٠٠٠٠٠ people will get salvation. Thereafter another announcer will call out: Where are other lovers of Ali Ibne Abi Talib (a.s.)? A middle class group of good people will rise up and they will be told: Ask from the Almighty Allah whatever you desire. They will describe their wants and hopes and all of them will be fulfilled in such a way that everyone will be given a million times more than his asking. Then a third announcer will announce: Where are the remaining friends of Ali (a.s.)? A community will stand up who had done injustice and oppression to

themselves. Then it will be asked: Where are those who entertained enmity to Ali Ibne Abi Talib (a.s.)? A very big multitude of humans will come up. Then it will be declared: Against one friend of Ali (a.s.) We sacrifice one thousand so that that (friend) may enter Paradise. O Ali! The Almighty Allah will admit your friends in Jannat and sacrifice .your enemies over them

Thereafter the Holy Prophet (s.a.w.s.) said: A friend of this great and graceful one is a friend of Allah and His Prophet and his enemy is an enemy of Allah and His messenger and the friends of Ali (a.s.) among the entire community of Muhammad are more .graceful and lofty than all creation of Allah

Then addressing Ali (a.s.), the Holy Prophet (s.a.w.s.) said: Look here. He looked at Abdullah bin Ubayy and seven Jews and observed that Almighty Allah had sealed their hearts and ears and covered their eyes. Then the Holy Prophet (s.a.w.s.) said: O Ali! .(After me, you are higher than all the testifiers of Allah (who testify Allah Almighty

:In short, the meaning of the verse

ختم الله علی قلوبهم و علی سمعهم و علی ابصارهم غشاوه و لهم عذاب عظیم

Allah has set a seal upon their hearts and upon their hearing and there is a covering [over their eyes, and there is a great punishment for them.[۴۴

.Is that angels see these signs and thereafter sees Ali (a.s.), the best of His creation

:Allah also says

و لهم عذاب عظیم

[and there is a great punishment for them.[۴۵...

In the Hereafter, a very

severe chastisement awaits them, because they were liars due to their denial of Allah .and His Messenger

Exegesis of Surah Baqarah: Verse ۲:۸

:Regarding the Almighty's words

ومن الناس من يقول امنّا بالله و باليوم الاخر و لا هم بمؤمنين

And there are some people who say: We believe in Allah and the last day; and they [are not at all believers.[۴۶

Imam Askari (a.s.) said that Imam Musa bin Ja'far (a.s.) has narrated that the Holy Prophet (s.a.w.s.), on the Day of Ghadeer, made Ali (a.s.) stand at a famous and well-known place and addressing the gathering asked: O servants of Allah! Speak up, who I am and describe my lineage. The audience pronounced: You are Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf. Then the Holy Prophet (s.a.w.s.) asked: Am I not having more authority over you than you yourselves? All replied with one voice: O Allah's Messenger! You indeed have more authority on our lives than we have on ourselves. Then the Holy Prophet (s.a.w.s.) asked: Does not your master have more authority over you more than you? All replied: O Allah's Messenger! Of course he has. Then the Holy Prophet (s.a.w.s.) looked up at the sky and addressed Almighty Allah and said: O Allah! Be witness to what these people have asserted. He repeated this thrice. The audience also did so. Then he said: O people! Be aware, for those I am the master, for them is Ali the master. O Allah! Be friendly with one, who is a friend of Ali and hate him, who hates

Ali and be inimical towards one, who regards Ali as his enemy. Help one, who helps Ali and don't help one, who does not help Ali. Then he asked Abu Bakr to give allegiance oath to Ali as the chief of believers. Abu Bakr arose and did so. Then the Holy Prophet (s.a.w.s.) asked Umar to do so and to consider Ali as the commander and governor of all Muslims. He also got up and did as asked. Then he asked the remaining seven leaders to do likewise and they did. Thereafter all the chiefs of Muhajirs and Ansaar got the same order and they obeyed. At the end, Umar bin Khattab stood up and said: O Ali bin Abi Talib! Congratulations to you for becoming the master and authority of mine and of all Muslim men and women. Finally all dispersed from there and sound oaths were obtained from all. Thereafter a hotheaded and disobedient group of fellows conspired among themselves and decided that when the Holy Prophet (s.a.w.s.) passes away from this world Ali shall be stripped of this mastership and command; and Allah Almighty knew of this conspiracy. These persons used to come to the Holy Prophet (s.a.w.s.) saying: O Allah's Messenger! You have installed a gentleman as our master commander who is dearer to you than the entire creation of Allah and thereby we have been protected from the hands of oppressors. But since Almighty All-knowing Allah had already known about the opposition and enmity towards Ali (a.s.), which was in

their minds and hearts, and as He also knew that they would stand by the said grudge against Ali (a.s.), and also that they would try to remove Ali (a.s.) from his position of authority, He informed His friend (the Prophet) saying:

ومن الناس من يقول امنّا بالله

[And there are some people who say: We believe in Allah...[۴۷

Simply: Some people say that they believe in Allah, Who commanded you to appoint Ali as the chief, governor and commander of your Ummah.

... و ما هم بمؤمنين

[and they are not at all believers.[۴۸...

Simply: They have no faith in your statement. Rather they conspire among themselves to finish off you as well as Ali and have decided in their hearts to revolt against Ali after you are no more in the world.

Exegesis of Surah Baqarah: Verse ۲:۹

Regarding the Almighty's words:

يخادعون الله و الذين امنوا وما يخدعون الّا انفسهم و ما يشعرون

They desire to deceive Allah and those who believe, and they deceive only themselves [and they do not perceive.[۴۹

Imam Hasan Askari (a.s.) said: Imam Musa Ja'far (a.s.) has said that the Holy Prophet (s.a.w.s.) came to know about those people's murmurings and notions about Ali (a.s.) and about their conspiring against him, he (Prophet) called them and threatened of adverse consequences. Then they swore over and over again falsely. The first of them said: O Allah's Messenger! I don't regard any of my deed equal to this allegiance and I hope that Almighty Allah will, due to this, make palaces of Paradise wide open for me and grant me the best abode among

the people of Paradise. The second one said: O Prophet of God, may my parents be your ransom, I have my hope for being protected from hellfire and entrance to Paradise, only on this allegiance. By Allah, even if all the jewels and pearls between the depths of earth and the highest heaven are offered to me in exchange of breaking off of this allegiance, I would never like to do that, after I have made a firm decision in my heart. Then the third fellow said: O Allah's Messenger! Because of my giving up of all my desires for earning Allah's pleasure as a result of this allegiance, I would now feel that even if I am guilty of sins of the whole world, I will be pardoned due to this allegiance. Then he swore in support of his assertion and cursed those who acted against it. Thereafter all the hotheaded oppressors also swore like this and presented causes or explanations. Then Almighty Allah said to the Holy Prophet (s.a.w.s.):

يخادعون الله ...

...They desire to deceive Allah

They are cheating Allah. Meaning they are cheating the Holy Prophet (s.a.w.s.) by saying under oath that which is against their heart.

... و الذين امنوا ...

...and those who believe...

Simply: They are trying to cheat also the faithful ones, whose leader and commander is Ali Ibne Abi Talib (a.s.).

... و ما يخدعون الا انفسهم ...

....and they deceive only themselves...

Simply: By such fraud they are harming none but their own selves because Allah does never need their assistance or help. Had

He not given them respite, they would have never been able to indulge in such sins .and evil deeds

وما يشعرون

[and they do not perceive.[۵۰...

Simply: And they do not know what is the fact; which is that Allah makes His messenger aware of their falsehood, hypocrisy and blasphemy and curses them, including them in the circle of oppressors and allegiance-breakers. Allah's selected servants will always continue to curse them and they (these sinners) will receive .Allah's severest punishment in the Hereafter

Exegesis of Surah Baqarah: Verse ۲:۱۰

:Regarding the Almighty's words

فی قلوبهم مرض فزادهم الله مرضا و لهم عذاب اليم بما كانوا يكذبون

There is a disease in their hearts, so Allah added to their disease and they shall have a [painful chastisement because they lied.[۵۱

Imam Hasan Askari (a.s.) said: Imam Musa bin Ja'far (a.s.) has said that when these hypocrites put forth various excuses, the Prophet gave them a little respect by believing their words (verbal utterances) and left their inner feelings to Almighty Allah to decide. But then Jibraeel (a.s.) came down by the Command of Allah and said: O Muhammad! After greeting you, Almighty Allah tells you: Take these hotheaded fellows out from here, from whom you have heard such things about Ali (a.s.) and you already know how they broke allegiance and opposed Ali (a.s.), , so that Ali (a.s.) whom Allah has given several miracles and have made the entire creation in earth, sky and mountains subservient to him (Ali) and through it made him your vicegerent and Caliph, may show them some miracles to make them aware

of the fact that Ali (a.s.) does not care for them and that he does not take revenge from them only because of the Command of Almighty Allah, Who is the controller of .his affairs and acts only wisely and purposefully

When this divine Command reached the Holy Prophet (s.a.w.s.), he told that group of people who had spoken so much about Ali (a.s.) regarding his caliphate to get out in the open to observe Ali's condition. Ali (a.s.) was then standing on a mountain of Medina. The Holy Prophet (s.a.w.s.) asked Ali (a.s.): O Ali ! Almighty Allah has commanded these people to help and assist you and to serve you always and obey you totally. If they will do so, they will be better off as they will live in the country of gardens forever and will rule there. But if they oppose you, it will be very bad for them as they will burn in eternal Hellfire. Thereafter, addressing that group, the Holy Prophet (s.a.w.s.) said: O people! Beware and know thoroughly that if you obey Ali (a.s.) you will be successful. But if you oppose him you will be failing forever and that Almighty Allah has, because of what you will observe shortly, made him (Ali) carefree from your support or opposition. Then the Holy Prophet (s.a.w.s.) asked Ali (a.s.): O Ali, you take mediation of Muhammad and his progeny whose leader you are, after Muhammad, and pray that He (Allah) may turn these mountains into whatever you demand. The mountains turned

to silver and spoke up: O Ali! Allah Almighty has made us your servants. If you call us, we will respond at once. They turned into red gold and said the same thing. Thereafter they turned into musk, amber, topaz and all precious stones, each one saying: O Abul Hasan, O brother of Prophet, we are your slaves. If you want to spend us, just call and we will readily respond and turn into whatever you want. Thereafter, addressing the group of hypocrites, the Holy Prophet (s.a.w.s.) said: Did you now observe that, Allah Almighty has, by giving away all these treasures seen by you to Ali, made him needless of your wealth? Then the Holy Prophet (s.a.w.s.) told Ali (a.s.): O Ali! Giving mediation of Muhammad and his Purified progeny of whom you, after Muhammad, are the chief, request Almighty Allah to turn the trees on these mountains into armed men and stones into snakes, lions and tigers. So Ali (a.s.) supplicated as advised by the Holy Prophet (s.a.w.s.) as a result of which that area filled with armed men, so strong, that even ten thousand soldiers cannot fight with one of them and so also with tigers, panthers and pythons. Each of them was calling: O Ali! O Legatee of Prophet! Almighty Allah has made us your slaves and commanded us to carry out your order to finish and rout whom you name. So just call out and we will obey thoroughly. We are ready to obey you, O Ali, O Legatee of

Allah's Messenger! Your value in the sight of Allah is so great, that if you pray to Him to turn the entire environment of earth into a huge mountain of gold, He will doubtlessly do so. If you ask Allah to crash the sky on earth, He will do that too. If you request Allah to raise the earth upto heavens, He will also do that. If you desire salty water of oceans to turn into sweet drinking water, He will do that instantly, even into oil or mercury etc. If you request Allah to freeze all seas, He will do so and so also turn dry land into water, if you so request. So when your value is so high in the sight of Almighty God. You need not be sorrowful due to the opposition of these rebels. Never care for them and rest assured that their term in this world has ended as if they never lived here and as if the abode of Hereafter has come down on them and as if they were in it since the beginning. O Ali! All-powerful Allah has, due to their disobedience to you, given respite to them also, despite their being infidels and sinful, just as He had given time to Firon and Nimrod and other claimers of divinity and the king of all rebels viz. the cursed Satan and Iblis. You and they are not born for this passing world.

Allah Almighty has created you all for the abode, which will stay forever and

which will never end. Of course it is true that you are shifting from one house to another. Allah does not need to make anyone a watchman for His creation. But He has, to give you excellence over them, decided to make your miracles seen before .their eyes. Had He wished. He would have guided everyone aright

Briefly speaking, when those people witnessed these ranks and grace of Amirul Momineen (a.s.), their internal and external diseases increased, because the Almighty :has said

فی قلوبهم مرض...

[There is a disease in their hearts...[۵۲

There is illness in the hearts of these hotheaded rebels who broke allegiance to Ali .(.(a.s

فزادهم الله مرضا ...

[So Allah added to their disease...[۵۳

Allah multiplied their illness. So they became all the more haughty in response to the .miracles seen by them

ولهم عذاب اليم بما كانوا يكذبون

[And they shall have a painful chastisement because they lied.[۵۴

And for them is agonizing punishment, because they belie Muhammad (s.a.w.s.) and .falsely announce that they will abide by the allegiance

Exegesis of Surah Baqarah: Verse ۲:۱۱-۱۲

:Regarding the Almighty’s words

واذا قيل لهم لا تفسدوا فی الارض قالوا انمّا نحن مصلحون الا انّهم هم المفسدون و لكن لا يشعرون

And when it is said to them, Do not make mischief in the land, they say: We are but

peace-makers. Now surely they themselves are the mischief makers, but they do not [perceive.[۵۵

Imam Hasan Askari (a.s.) said: Imam Kazim (a.s.) said: And when it is said to them, (the breakers of the Ghadeer allegiance): Do not make mischief in the land, (by showing your disbanding the Ghadeer Day Allegiance to

Allah's weak-hearted servants lest the poor persons become doubtful in faith after hearing your talks). They say: We are merely reforming and amending, as we have neither faith in the religion of Muhammad nor do we believe in other religion. Thus we are in confusion and hence we are pleasing Muhammad by our outward show of faith and internally we fulfill our own desires. Thus we also benefit by releasing ourselves from slavery of Muhammad and also protect ourselves from following his cousin, Ali. If he succeeds in this world, we will turn towards him and if he fails, we will save :ourselves from being caught by his enemies). That is why Allah Almighty says

الا انّهم هم المفسدون و لكن لا يشعرون

[Now surely they themselves are the mischief makers, but they do not perceive.[۵۶

Be alert! They only are corrupt because they do such deeds. Allah will inform His Prophet about their hypocrisy and curse them and He will order other believers also to curse them. The enemies of believers will also not trust them, because they will imagine that just as they are entertaining hypocrisy against the companions of .Muhammad, so will they treat us too. Thus they will fall down in their estimation also

Exegesis of Surah Baqarah: Verse ۲:۱۳

:Regarding the Almighty's words

و اذا قيل لهم امنوا كما امن الناس قالوا انؤمن كما امن السفهاء الا انّهم هم السفهاء و لكن لا يعلمون

And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the

[fools, but they do not know.[٥٧

Imam Hasan Askari (a.s.) says: Imam Musa Kazim (a.s.) said: And when it is said to them: When great believers like Salman, Miqdad and Abu Tharr (r.a.) told the breakers of Ghadeer Allegiance: Believe as the people believe, Believe in the Messenger and in Ali, whom Allah Almighty has appointed as his (prophet's) vicegerent, collecting and joining all goods of this world and the Hereafter with him and accept Muhammad as Allah's Messenger and Ali as the Imam: as the people believe, [just as people like Salman, Miqdad, Abu Tharr and Ammar (r.a.)] these hypocrites respond: Shall we ?believe as the fools believe

As they have no guts to speak thus in front of the faithful, they tell to their agreeable hypocrites and to the birds of their flock who would not expose them: Should we believe like foolish and unintelligent people like Salman? Here they mean people like Salman and his companions who, because they have adopted pure love and support for Ali (a.s.) and who have made known their friendship for Ali's friends and their enmity for Ali's enemies to such an extent that in case Muhammad's mission gets a setback, his enemies would destroy and kill them mercilessly. In the foolish thinking of these hypocrites, the believers are unaware of such hazards (hence they call them :'fools'). That is why Almighty Allah says

الا انّهم هم السفهاء

[Now surely they themselves are the fools...[٥٨

Beware only these hypocrites are fools and brainless as they did not observe the affairs of Muhammad

carefully. Had they understood what is the messengership of Muhammad (s.a.w.s.) they would have also come to know that the entrusting of affairs of both the worlds to Ali (a.s.) is quite correct and appropriate. As they did not ponder on the arguments put forth through divine Signs, they remained ignorant and unaware. Consequently, on one hand they are afraid of Muhammad (s.a.w.s.) and his companions and on the other, they do not find themselves in peace from their opponents. They do not understand who will destroy them and hence they alone are fools and unintelligent because, due to this hypocrisy, they are considered neither the supporters of Muhammad and his companions nor helpers of Jews and other infidels because they have, in their hearts, grudge against both parties. While facing the Holy Prophet (s.a.w.s.) they make a false show of friendship for him and his cousin, Ali, and of enmity towards their enemies viz. Jews and Nasibis[۵۹]. Likewise they tell the Messenger's opponents: We are enemies of Muhammad and Ali and so friends of their enemies. Therefore, those opponents also become alert and understand that just as they have grudge against Muhammad, so they have against us also but:

... و لكن لا يعلمون

...but they do not know.[۶۰]

But these hypocrites have no knowledge that the fact is that Allah will certainly inform His Messenger about their secrets and then he will know them and curse them and look down upon them.

Exegesis of Surah Baqarah: Verse ۲:۱۴

Regarding the Almighty's words:

و اذا لقوا الذين امنوا قالوامنا و اذا خلوا الا شياطينهم

قالوا انا معكم انما نحن مستهزون

And when they meet those who believe, they say: We believe; and when they are alone with their evil ones, they say: Surely we are with you, we were only mocking.[61]

Allah will give proper punishment of their mockery and leave them in their rebellious condition, perplexed and confused.

Imam Askari (a.s.) says that Imam Musa bin Ja'far (a.s.) said:

و اذا لقوا الذين امنوا قالواامنا...

And when they meet those who believe, they say: We believe...

When those allegiance-breakers and opponents of Ali (a.s.), the hypocrites [who pushed him away from caliphate] meet believers, they tell them: We have believed like you. Also when they meet Salman, Miqdad, Abu Tharr and Ammar (r.a.), they tell them: By God! We have put faith in Muhammad and given allegiance to Ali; that we accept his excellence and are obedient to his commands as are you. The fact is that when the first, second, third upto ninth confronted Salman (r.a.) and his companions, they used to make a show of disgust facially and say: (God forbid) 'These are companions of the magician Muhammad and warrior Ali' and then babble among themselves: Keep distance from these people, lest sometimes, accidentally and unintentionally, you may speak up what Muhammad has said about Ali and what we do not believe and then they may convey our words, paving a path for our destruction. Then the first one used to say: 'Just see, how today I mock them and how I remove their harm from you.' In short, when confronted, one

of them said: O Salman! Welcome! Verily you are the fortunate one, about whom the Holy Prophet (s.a.w.s.) said: If the religion of Allah is hung on Suraiyaa star, the people of Iran will bring it here on earth and that this gentleman, viz. Salman, will be the noblest among them. Moreover, the Holy Prophet (s.a.w.s.) also said: 'Salman is from us Ahlul Bayt.' Thus O Salman, the Prophet has equaled you with the rank of angel Jibraeel about whom, on the Day of Aba, he said to the Holy Prophet (s.a.w.s.): O Allah's Messenger, am I also from your Ahlul Bayt? The Holy Prophet (s.a.w.s.) said: Yes you (Jibraeel) too are also from us and that Jibraeel was so pleased with this, that he used to be proud of it in the high heavens saying: Bravo! Now who among angels can equal me, as I have entered the Ahlul Bayt of Muhammad (s.a.w.s.)?

Then the hypocrite number two, addressing Miqdad (r.a.), said: 'O Miqdad! Congratulations, you are the gentleman about whom the Messenger of Allah said to Ali (a.s.): O Ali! Miqdad is your brother-in-faith and he loves whom you love and dislikes those you dislike to such an extent that it seems that he has been brought from your body, like a piece of your physique. But O Miqdad, angels in the heavens and beyond curtains, hate your enemies more than they love your friends because of your friendship with Ali (a.s.), so congratulations again and again.

Thereafter, addressing Abu Tharr (r.a.), began to say:

O Abu Tharr! Congratulations, you are one regarding whom the Prophet has said: No one under the sun is more truthful than Abu Tharr. Some companions asked: What is the cause of this grace? The reply was: Allah Almighty gave him such grace because he describes the excellences of my cousin and legatee, Ali (a.s.) very often, doing so everywhere and in every state. He is a friend of his friends and a foe of his foes. Very soon Allah Almighty will give him a high place in Paradise and put such a large number of servants and slave girls for his service that only Allah knows (the number).

Then turning to Ammar bin Yasir (r.a.) said: Come, you are most welcome O Ammar! Despite the fact that you hardly perform any worship act, except the obligatory and Sunnah prayers (leaving all other recommended Prayer etc.) you have attained such a high rank, because of your love for the Prophet's brother. No one can attain it even if he goes on worshipping all nights and fasts every day and gives away everything from his property in charity. Congratulations, as the Holy Prophet (s.a.w.s.) has appointed you as Ali's sincere friend and a fighter for him, and informed that you will be killed soon because of your love for him (Ali) and that you will be, on Judgment Day, considered in the circle of his chosen and selected friends. May Allah give me good sense of following your deeds and the deeds of your companions, that is,

of those who are always busy and who are friends of the Holy Prophet (s.a.w.s.) and his brother, Ali (a.s.) and who go on being friendly with their friends and inimical to their opponents. I hope, the Almighty Allah will, like today, make me fortunate enough to meet you again. Salman (r.a.) and his companions used to believe such statements of these hypocrites and go away. Thereafter, the hypocrite number one used to tell his companions: Did you see how I mocked them and saved us from their harm? His friends told him: Until you are alive, we will be safe. That fellow then said: You too should behave like this with them (Ali's friends) and taking full benefit of time, control .your anger and act patiently because it is what wisdom demands

و اذا خلوا الا شیاطینهم...

[And when they are alone with their evil ones...[۶۲

Thereafter they used to arrive at their hypocrite and rebellious friends who shared their disbelief and denial of the orders wherein the Holy Prophet (s.a.w.s.) conveyed to them Almighty Allah's decision of making Amirul Momineen (a.s.) the most excellent .Imam of the entire creation

قالوا انا معکم ...

[They said: Surely we are with you...[۶۳

They used to tell them that, after this consultation and proposal about Ali's Caliphate .after Muhammad, we are with you

انّما نحن مستهزون

[We were only mocking.[۶۴

Do not fall in doubt after what you hear and see in the matter of our letting them off and our nice behavior with them because we are making all these gestures merely to mock

.them

Exegesis of Surah Baqarah: Verse ۲:۱۵

:Regarding the Almighty's words

الله یستهزی بهم و یمّدهم فی طغیانهم یعمهون

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, [blindly wandering on.[۶۵

الله یستهزی بهم و

[Allah shall pay them back their mockery…[۶۶

Allah says: O Muhammad! Allah will give the reprisal of this mockery in this world as .well as in the Hereafter

یمّدهم فی طغیانهم …

[And He leaves them alone in their inordinacy…[۶۷

He will also, because of His leniency, give them respite and grant them time to repent, .and I promise forgiveness if they repent

… یعمهون

[blindly wandering on.[۶۸…

They will remain restless and confused as they will not refrain from this mean habit of .harassing Muhammad and Ali (a.s.) as much as they can

Imam Musa Kazim (a.s.) said: In this world, Allah's manner of mocking them is that they are being dealt with as per Islamic rules because of their oral (outward) acceptance of Islam and, therefore the Prophet of Allah is treating them nicely and lawfully yet sarcastically, until sincere believers understand what is behind this piquant gesture and so, as ordered by Allah, curse them (the hypocrites who make a

.(show of belief

In the Hereafter, the Almighty Allah will put them in the block of the cursed and the disgraced ones, and will torture them in various ways and place believers in Paradise before the divinely selected Muhammad (s.a.w.s.). He will make the believers see the fate of hypocrites who used to mock them in the world. So when these faithful people look at hypocrites entangled in various kinds

of humiliating punishments and curses, they will smile and laugh and mock the hypocrites deriving natural pleasure therefrom. They will also be pleased with the bounties of Paradise. Then believers will recognize the names and habits of the hypocrites, who will be suffering from various kinds of chastisements. Some will be bitten by pythons of Hell and some held in claws of huge Hell-birds, being torn into pieces. Some will be receiving hits of flames and batons of fire, some will be drowning in boiling water and some lying in pus and other obnoxious dirt. Flames of Hellfire will be tossing them here and there constantly. Thereafter, when the tortured hypocrites look at the true believers [whom they were mocking because of their love for Muhammad (s.a.w.s.) and his purified progeny Ahlul Bayt (a.s.)], they will find that believers will be reclining happily on the most comfortable beds of Paradise, eating heavenly fruits, tasting pleasures of Paradise through windows of their luxurious palaces, benefiting from services of youthful male and female servants. Angels will be getting for them precious gifts saying:

سلام عليكم بما صبرتم فنعم عقبى الدار

Peace be on you because you were constant, how excellent, is then, the issue of the abode.[۶۹]

Then believers who see the hypocrites will call them by their names asking them: Why are you suffering in this disgrace? Come, we are opening the windows of Paradise so that you may get rid of torture and share bounties of Paradise with us. Hearing this, the hypocrites and the infidels will reply:

How at all can we get your pleasures? The believers will say: Just look at these doors of Paradise. Then the tortured ones will look and feel that perhaps they will get rid of torture of boiling water. So they will try to reach those doors, but they will be constantly hit by flames until they reach the doors only to find them closed. The hits of flames will again push them back into Hellfire and boiling water. The believers will laugh at them reclining on their luxurious beds and mock them. In short, this is what is :meant by the divine words

الله یستهزی بهم و یمدّهم فی طغیانهم یعمهون.

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, [blindly wandering on.[٧٠

,And

فالیوم الذین امنوا من الکفار یضحکون .

[So today those who believe shall laugh at the unbelievers.[٧١

Exegesis of Surah Baqarah: Verse ٢:١۶

:Regarding the Almighty's words

اولئک الذین اشتروا الضّلاله بالهدی فماربحت تجارتهم و ما کانوا مهتدین .

These are they who buy error for the right direction, so their bargain shall bring no [gain, nor are they the followers of the right direction.[٧٢

Simply: These are those who bought waywardness in exchange of guidance. Therefore, their trade did not give them any benefit and that they are not to gain .guidance

:Imam Hasan Askari (a.s.) said that Imam Musa Kazim (a.s.) said

اولئک الذین اشتروا الضّلاله بالهدی ...

..These are they who buy error for the right direction

It is those who gave away guidance in exchange of waywardness, that is, they sold out the religion of Allah and bought disbelief.

فماربحت

تجارتهم.

.So their bargain shall bring no gain

They will not get any benefit in the Hereafter as a result of this transaction because they sold out Paradise, which was provided for them due to their accepting Faith but they in exchange, bought Hell along with its multifarious chastisements and .punishments

و ما كانوا مهتدين .

[Nor are they the followers of the right direction.[۷۳

.And so they will not be able to walk on the path leading to truth and righteousness

When this verse was revealed, a group of people came to the Holy Prophet (s.a.w.s.) and said: O Allah's Messenger! The Lord Sustainer is Holy and Pure. You might have heard that such and such person was very poor. He went on a sea voyage as a servant of some community. They paid him for his service and took him to China. They also fixed a share in their goods for him and collecting contributions from among themselves, also bought some trade goods for him. Everything went well and he earned a tenfold profit in every item. Now he is one of the richest persons in Medina. Similarly another group came up to the Holy Prophet (s.a.w.s.) and said: O Allah's Messenger! You may have seen such and such person who was once well to do and had good influence, being quite rich and wealthy. Suddenly he found in his heart such a strong greed for more and more money, which led him to undertake a sea voyage for trade in a stormy season even though his ship was

not up to date nor his navigator experienced. Then stormy wind tossed his ship into pieces in the darkness of the night, drowning his entire goods. But that man reached .the shore a pauper and half-dead, looking all around helplessly

After hearing to both these accounts, the Holy Prophet (s.a.w.s.) said: Would you like me to tell you about a person whose condition had become better than the first one and of another whose had become worse than the latter? The audience said: Of course, O Allah's Messenger! Do inform us about them. The Holy Prophet (s.a.w.s.) said: One whose condition is better than the first one is one who has sincere faith in Allah and His messenger and who gives sincere respect to Muhammad's brother and legatee, who is unfathomably dear to him (Muhammad). Almighty Allah and His Messenger and His Messenger's legatee remain thankful to that person. Allah grants that person the good of this world as well as that of the Hereafter. He also grants him a tongue which describes the bounties of Allah. He also grants him a heart which always remains thankful and grateful for the divine bounties and is pleased to willfully carry out Allah's commands. Such fortunate person gives solace to his heart while suffering the hardships and harassments meted out to him by the enemies of Muhammad and his progeny (a.s.). In short, Almighty Allah gives such a person high rank in the kingdom of this world and in the heavens. He showers His bounties, mercies and pleasure

on him. Such person's trade and business is most profitable among all trades ever .undertaken by anyone in the world

The other fellow, whose condition is worse than the second, is one that gives allegiance to the Prophet's brother, Ali Ibne Abi Talib (a.s.), shows friendship towards him and enmity towards his foes and thereafter breaks off that allegiance and becomes a friend of his enemies and drowns in bad deeds and finally is thrown into hellfire, that is a fire which neither ends his life nor gives him any relief from burning. Such a fellow is in terrible loss, both in this world and in the other and this is an open .loss and ruin

Thereafter the Holy Prophet (s.a.w.s.) said: O servants of Allah! It is a must for you to accord respect and honor to one Allah has graced with His pleasure and whom He has named the best among all creations in the world and in heavens after the chief of all messengers, Muhammad (s.a.w.s.), that is to Ali Ibne Abi Talib. You should regard his friends as your friends and consider his enemies as your enemies. You must also respect the rights of those who are your companions in considering Ali's friends as their friends and his enemies as their enemies, because being nice to them is better than the treatment given to one whom you talked about and who was taken to China and made a partner in trade making him wealthy. O People! On Judgment Day, in the field of

grand gathering, a Shia man will arrive whose heap of sins will be higher than high mountains and deeper than deep seas and no one will have any doubt about his being destroyed and chastised by Allah. But just will be heard a voice from Allah: My sinful and erroneous servant! Do you possess any good deed in your account against all these heavy sins, which may make you enter Paradise by the mercy of the most merciful or if somewhat more heavy may admit you, by the Grace of Allah, to greater gardens? That person will say: My Lord! No such good deed comes to my memory. Than the announcer of Allah will say: Just call on this grand gathering and announce loudly: I am such and such person, a resident of such and such place; I am tied by mountain-high sins and ocean-deep errors. Against them, I have no good deed whatsoever in my dark account. Is there anyone here, whom I might have ever done any good, so that it can help me to come out of this calamity? I am in dire need of good deeds at this fearful moment. Hearing this unseen voice, that person will address all in the grand gathering. First of all, Ali Ibne Abi Talib (a.s.) will reply: Here I am, O one who bore difficulties due to my love and suffered from my enemies. Then Ali (a.s.) will come to him along with a huge crowd. But they will be very less than those who

would be against this person. They will say: O Amirul Momineen! We are this man's brothers-in-faith. He always behaved with us nicely and respectfully. Whenever we were with him he used to, despite his favors on us, treat us very humbly. So now we submit all of our obediences and worships as hosts to him. Then Ali (a.s.) will tell those people: Then how will you go to Paradise? They will reply: Through the vast mercy which never separates us from you, O brother of Prophet, from those Who love you and your progeny. Then a voice will come from Almighty Allah: O brother of My Messenger! What do you offer to this man for whom his believer brothers have given away so much? I am the Ruler, as a matter between Me and him, I have forgiven all his sins concerning Me, because of his love for you. Now it is essential to settle the disputes remaining between him and others. Then Ali (a.s.) will say: My Lord! Please give Your orders. Almighty will say: O Ali! You be a guarantee regarding other people's dues over this man. Hearing this voice, Ali (a.s.) will become a guarantee and ask the concerned people to ask whatever they want from him (Ali), so that he may give them what they deserve. They will say: O brother of Prophet! Will you, in exchange of our dues, give us the reward of only one of your breaths during the night when you slept in the Prophet's bed? Ali

a.s.) will reply: I grant you that. Then the Almighty will say: O My servants! Just see) what Ali has given to you in response to your claims. They will be shown the said single breath's divine reward which will include wonderful palaces in Paradise and beautiful things by which Almighty Allah will make them pleased. Then He will also show them those high ranks which no mind had ever imagined. Then those believers will ask: O ?Lord! Is there yet any other Paradise

As You have given us all these places, where will Your virtuous believers, Messengers, truthfuls and martyrs shall reside? They will hear a divine voice: O My servants! All this is the reward of a single breath of Ali (a.s.), which you demanded and I gave. Now take it all and see. Hearing this those believers will go to Paradise along with that believer whose surety Ali (a.s.) had been. They will again see that Almighty Allah has increased the kingdoms of Ali in Paradise to such an extent that no one can ever count and that .none except Him knows

Thereafter the Holy Prophet (s.a.w.s.) said: Are these gardens granted to the faithful and sincere ones who love the purified progeny (a.s.) better as feast or the bitter tree of Zaqqoom which has been prepared for the opponents of my brother and legatee, ?(.Ali (a.s

Exegesis of Surah Baqarah: Verse ۲:۱۷-۱۸

:Regarding the Almighty's words

مثلهم کمثل الذی استوقد نارا فلما اضاءت ما حوله ذهب الله بنورهم و ترکهم فی ظلمات لا یبصرون . صم ٌبکمٌ عمیٌ فهم

لا يرجعون .

Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness- they do not see. Deaf, dumb (and) blind, so they will not turn back.[۷۴]

Simply: The example of hypocrites is like those who ignite a fire (in a dark night) and when things around them get lit up, Allah withdraws their light leaving them in darkness, so that they may not see anything. These (hypocrites) are deaf, dumb and blind and they will never return to Faith.

Imam Hasan Askari (a.s.) said that Imam Kazim (a.s.) said:

مثلهم کمثل الذی استوقد نارا فلما اضاءت ما حوله ذهب الله بنورهم و ترکهم فی ظلمات لا یبصرون .

Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness- they do not see.[۷۵]

The example of these hypocrites is like one who lights up a fire to see things all around him. When he seeds those things, Allah removes that light through wind or rain. Same is the condition of these allegiance-breaker hypocrites, who broke the allegiance which Allah had taken from them with reference to Ali (a.s.), though in public they gave witness that God is One and He has no partner and Muhammad (s.a.w.s.) is His Messenger and that Ali is his vicegerent, heir, legatee, his deputy in the Ummah, repayer of his debts, fulfiller of his

.promises and watcher and commander of the servants of God in place of the Prophet

Due to this formal (public) testimony, the hypocrites became heirs to Muslims and they lived among Muslims and Muslims befriended them and defended them during calamities and considered them their brothers-in-faith and they saved them from evils just as they saved themselves because they (Muslims) used to hear the abovementioned testimony. But when they will die they will be brought before the Lord of the worlds, Who knows all secrets and hidden matters as well as inner intentions. Nothing is beyond His knowledge. As hypocrites were hiding their disbelief in their hearts they will face Allah's chastisement. This is the time when their light will go away and they will be drowned in darknesses of divine anger. They will find no way .out of that

:Thereafter Allah says

صم ٌبكمٌ عمیٌ فهم لا یرجعون .

[Deaf, dumb (and) blind, so they will not turn back.[۷۶

Simply: In Hereafter they will be deaf and in the sections of Hellfire they will be dumb .and in Hereafter they will be blind

:He has also said at another place in the Holy Quran

و نحشرهم یوم القیامه علی وجوههم عمیاً و بكماً و صمّاً و مأوئهم جهنم كلما خبت زدناهم سعیرا

And We will gather them together on Judgment Day on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their [burning.[۷۷

Simply: On Judgment Day, We will drag them head down while they shall be deaf, dumb and blind and

.their stay will be in Hell. When its fire becomes mild, we will stock it all the more

The Holy Prophet (s.a.w.s.) said: A person who gives allegiance to Amirul Momineen (a.s.) outwardly, but breaks it internally, with hypocrisy against him, at the time of his death (when the angel of death approaches him to fetch his soul) finds Iblees and his helpers before him; and so also sees various kinds of fearful punishments of Hell ready to chastise his eyes, ears and hearts, as well as the narrow places where he will have to sit by way of punishment. Likewise he will also be able to see palaces ready for him, had he remained firm till last, on the allegiance given to Ali (a.s.). At that time the Angel of death tells him: Just look at these heavenly pleasures and happiness, the limits of which are not known to none except the Almighty, which were abodes for you had you remained firm on the allegiance of Ali (a.s.) and his love. But you broke the relation of Wilayat and you opposed him. So these are the punishments for you, viz., leaping Hellfire, snakes and pythons with open mouths and scorpions with raised tails and wild animals ready to attack you and much more by way of chastisement. You are :about to face them. At that moment that fellow says

اتخذت مع الرسول سبيلا

[O! Would that I had taken a way with the Apostle.[٧٨

Simply: Alas! How nice it would have been, if I had taken the path

of the Holy Prophet (s.a.w.s.) and obeyed his commands and accepted the friendship .of Ali's friends, which was binding on me

Exegesis of Surah Baqarah: Verse ۲:۱۹

:Regarding the Almighty's words

او کصیب من السماء فیه ظلمات و رعد و برق یجعلون اصابعهم فی اذانهم من الصواعق حذر الموت و الله محیط بالکافرین

Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of [death, and Allah encompasses the unbelievers.[۷۹

Simply: Or the parable of these hypocrites is like that of these fellows on whom rain is falling from the sky, clouds have darkened the atmosphere fully, thunder is fearful and lightning is blazing and he has pushed his fingers in his ears due to fear of death. Allah has encircled all these deniers. The lightning is about to dazzle their eyes. Whenever this lightning lightens the path they begin to walk forward, but stop walking when darkness falls all around the next moment. If Allah so wills, He may snatch away .the faculties of sight and hearing, because Allah is powerful over all things

Imam Hasan Askari (a.s.) said: Allah has given another example for the hypocrites and has said that the likeness of this Quran in which these hypocrites have been addressed and, O Muhammad! Which We have revealed to you and which contains the description of My Oneness and clarification of your messengership and a shining proof of the fact that your brother Ali Ibne Abi Talib (a.s.), definitely deserves the rank

you have given him and the leadership which you granted to him. This grant of honor and power given to Ali (a.s.) by you is, for these hypocrites, like: Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death. Just as one who is entangled in such conditions feels constant fear, so similar is the condition of these hypocrites because they reject the allegiance of Ali (a.s.) and fear that maybe you, O Muhammad! Know about their hypocrisy. It is like one, who fears that lightning may tear out his heart or it may fall over his head. They fear that if you become aware, it may cause his death or annihilation. People trapped in rainstorm push their fingers in their ears for (fear of death), so do these hypocrites. Whenever they hear that you are cursing the breakers of Ali's allegiance and announce God's chastisement for them, their faces become pale and maybe your companions (faithful ones) may become aware of the inner condition of these hypocrites and they fear that they might be killed as per your command. Then Almighty Allah says: and Allah encompasses the unbelievers. Who may, if He wishes inform you about their inner condition and may order you to kill them.

Exegesis of Surah Baqarah: Verse ۲:۲۰

Regarding the Almighty's words:

او يكاد البرق يخطف ابصارهم كلما اضاء لهم مشوا فيه و اذا اظلم عليهم قاموا و لو شاء الله لذهب بسمعهم و ابصارهم

ان الله على كل شىء قدير .

The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.[80]

Thereafter He said: It is about to happen that the lightning may dazzle their eyes. Their condition is like that of those who are facing continuing flashes of lightning. They have closed their eyes and covered their faces. They might not have seen their path but only looked at the lightning. Similar is the condition of these hypocrites. Clear-cut verses show them your prophethood and they also show the truthfulness of your announcement making Ali (a.s.), your brother, as the Imam. Moreover, the miracles shown by you as well as Ali (a.s.) also show your messengership and Ali's Imamate are true and doubtless. Yet they do not ponder over the said verses and miracles. Such obedience will surely soon nullify their deeds, which they are intentionally performing, because the denial of one truth leads to denial of all truths. His cognition is like one who looks at the Sun and thereby loses his eyesight. Thereafter Allah says: whenever it shines on them, meaning the flash of lightning makes the path visible but only for a moment. That is when the thing of which they have faith becomes clear to them: they walk in it (they take a stand on it). It

was a practice among these hypocrites that when their mares bore female kids, their women gave birth to boys, fields and gardens gave ample fruits and grains, their trade flourished and their camels gave more milk. They used to say: All this is the result of our allegiance with Ali (a.s.), because he is a very fortunate person; that is why we should obey him apparently (publicly) so that we may benefit from his bountifulness. And when it becomes dark to them they stand still; that is, when their mares did not bear females, their women did not give birth to males and fields, gardens and trades did not flourish, they stopped uttering these good words and instead said: All this is the bad consequence of our allegiance with Ali (a.s.) and testification of Muhammad's messengership. This verse is like another verse of Quran :viz

ان تصبهم حسنه يقولوا هذه من عندالله وان تصبعن سيئه يقولوا هذه من عندك قل كل من عندالله ...

If a benefit comes to them, they say: This is from Allah; and if a misfortune befalls [them, they say: This is from you. Say: All is from Allah.[٨١

Simply: When they suffer some loss, they say: O Muhammad! This is due to you. O Muhammad! Tell these infidels: Good and bad, all is from Allah; everything happens .through His will and command, not because of my misfortune or bountifulness

:Then Allah says

و لو شاء الله لذهب بسمعهم وابصارهم.

And if Allah had pleased He would certainly have taken away their hearing and their [sight.[٨٢

Simply: If

Allah wills, He may snatch away their faculties of seeing and hearing so that they may not be able to save themselves from causes and you and your companions and other believers may not become aware of their disbelief, because if it so happens, you will .(due to their disbelief) order their killing

انّ الله على كل شىء قدير

[Surely Allah has power over all things.[۸۳

Exegesis of Surah Baqarah: Verse ۲:۲۱

:Regarding the Almighty's words

يا ايها الناس اعبدوا ربكم الذى خلقكم و الذين من قبلكم لعلكم تتقون

O men! Serve your Lord Who created you and those before you so that you may [guard (against evil).[۸۴

Imam Hasan Askari (a.s.) said: Imam Zainul Aabideen (a.s.) has explained this verse as :follows

يا ايها الناس اعبدوا ربّكم ...

...O men! Serve your Lord

O all those who reached puberty among the children of Adam (a.s.) and who have become responsible, obey your Sustainer Lord as He has commanded you that you should believe that there is none except Allah who can ever be worshipped; that no one and nothing is His partner; that no one is like Him; that He is so just that He never does injustice; that He is so generous that He never shows miserliness; that He is so tolerant and patient that He never does anything in haste and He is so Wise and Intelligent Manager that there can be no slackness in His operations. Also believe that Muhammad (s.a.w.s.) is His servant and Messenger and that his Progeny is superior to the progenies of all the past prophets and that Ali (a.s.) is

the most graceful among his Progeny; and the Ummah of Muhammad is superior to the Ummahs of all previous prophets.

الذی خلقکم ...

...Who created you

Simply: Obey one Who created you from semen made up of dirty water, then He kept that semen for a fixed period in a fixed place and He maintained its measures and He is the best measurer.

The Holy Prophet (s.a.w.s.) said: The semen remains in the womb for forty days in its original form. Then in the form of clot for another forty days, thereafter a piece of flesh for another forty says. Then bones are formed and they are covered with flesh. Then the Almighty Allah dresses it skin, then grows hair on it. Then He appoints the angel of wombs over it and commands him to note down the life span and deeds of the newcomer and also his provision as well as whether the child will be fortunate or wretched. That angel submits: O Lord! How am I to know these affairs? Comes the Command: Get the knowledge from the readers of the slate of destiny. Thereafter the angels note down all the said things.

The Holy Prophet (s.a.w.s.) said: If the life of the newborn is to end with love of Ali (a.s.), the angel notes that he or she will never commit a sin till death.

The Imam says that this was the meaning of the Prophet's words when Buraidah complained to him against Ali (a.s.). It so happened that the Holy Prophet (s.a.w.s.) once sent a battalion for

Jihad, under the command of Ali (a.s.), as was always the practice. When that army won and booty arrived, Ali (a.s.) intended to buy a female slave from that war booty and to deduct the cost from the booty account. Khatib bin Abu Baltaa and Buraidah Aslami began to quarrel with him about this matter. Observing this dispute, Ali (a.s.) entrusted this job of estimating the cost and calculating price to both of them jointly. When the bid reached to the proper stage, Ali (a.s.) bought that slave girl at that cost. When Khatib and Buraidah went to Medina they consulted and decided to talk to the Holy Prophet (s.a.w.s.). So Buraidah stood up before the Prophet and said: O Allah's Messenger, perhaps you heard that Ali has taken away a slave girl for himself from the war booty without fixing the right of Muslim in the transaction. Hearing these words, the Holy Prophet (s.a.w.s.) turned away his face from Buraidah. Buraidah also turned towards the holy face and repeated his words. The Holy Prophet (s.a.w.s.) again turned away his face. Buraidah once again came in front and repeated his complaint. This gesture made the Holy Prophet (s.a.w.s.) angry to such an extent that no one had ever seen him so wrathful before. The holy face changed color and froth came out from the holy mouth and veins of the holy neck showed up and his entire body began to tremble. He said: O Buraidah! Why did you give so much pain to the Prophet

:today? Did you not hear Allah's words

انّ الـذین یـؤذون الله و رسـوله لعنهم الله فی الـدنیا و الاـخره و اعـدّ لهم عـذابا مهینـا و الـذین یؤذون المؤمنین و المؤمنـات بغیر ماکتسبوا فقد احتملوا بهتانا و اثما مبینا

Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false [accusation and a manifest sin.[۸۵

Buraidah said: I cannot follow how I hurt you. The Holy Prophet (s.a.w.s.) said: O Buraidah! Do you imagine that only he harms me that harms only myself? Do you not know that Ali is from me and I am from him? That whoever pains Ali, pains me and who pains me, displeases Allah and whoever angers Allah, will necessarily be given Hellfire chastisement by the Almighty?! O Buraidah! Are you more aware of Allah or the angels who read the slate of preordained destiny? Are you more knowledgeable or the Angel of wombs. O Buraidah! How do you say that Ali is making a mistake and how do you criticize and malign him? The most trustworthy angel, Jibraeel is present here and is testifying through his subordinate onlookers that he (Ali) has, ever since he was born, till today, never committed any mistake and the angel of wombs has told me that when he was

established in the womb of his mother it was penned (by angels) that he would never act wrongly. Readers of the Lauhe Mahfooz have informed me on the night of Meraj that they have read in the Lauh that Ali will ever remain faultless. O Buraidah! How do you call him a defaulter, when the Lord of the worlds and His near-most angels testify that he is always on the right? O Buraidah! Never treat Ali, except with goodness and respect, because he is the chief of all believers, leader of all legatees and the distributor of people between Paradise and Hell. He will, on Judgment Day, say to Hellfire: This one is for me and this for you. O Buraidah! Is it not the duty of all of you Muslims to refrain from quarrelling with Ali (a.s.) and not to show enmity towards him and not to make him angry? But this matter is very far from you and the fact is that the value of Ali (a.s.) in the sight of Allah Almighty is far higher than your imagination. Do you want me to show you his rank before Allah? The companions said: Yes, O Allah's Messenger! Then the Holy Prophet (s.a.w.s.) said: On Judgment Day, the Almighty Allah will raise some communities, whose accounts will be full of sins. So He will tell them: These are only evils. Where are your good deeds? Show them, otherwise you will be hurled into Hell. They will submit: O Lord! We have no knowledge at

all of any of our good deeds. Then a voice will come from Allah: O My servants! Even though you are not aware of your good deeds, I am; and I will multiply them, making them manifold heavier. Then the wind will hurl a little piece of paper in the balance of deeds which will lower that scale of good deeds to the extent of a distance more than that between earth and heaven. Then one of them will be ordered: You are allowed to hold hands of your parents and brothers, friends, relatives and to lead them to Paradise. At that time, all in the grand field of Gathering (Mahshar) will exclaim: O Lord! We have known about his evil (sins) but nothing about a single good deed. What is it? The Almighty Allah will say: O My servants! One of them was indebted to a brother-in-faith. He went with that amount to one who had given him the loan and said: Just collect this amount from me, because I befriend you due to your friendship with Ali (a.s.). O brother! Since you are a lover and admirer of Ali (a.s.), I also give up my dues. Not only this. Here is my wealth. You may take whatever you require from it and spend as you like. Therefore, the Almighty Allah was pleased with both of them. He pardoned all their sins and turned misdeeds into good deeds and made Paradise obligatory for them.

Thereafter the Holy Prophet (s.a.w.s.) said: O Buraidah! Those who enter

Hell because of hating Ali (a.s.) will be, in number, more than the pebbles thrown near .Jamarat in Hajj. Beware, you should not be among them

:In short, the meaning of the verse

اعبدوالله

[Serve your Lord...[۸۶

Is that you should worship the Almighty Allah [along with respect for Muhammad and ...Ali (a.s.).] Worshipping

الذى خلقكم

The One Who created you (and thereafter leveled you properly and gave you a very (good shape

والذين من قبلكم

And Who created all groups before you

//؟؟؟؟؟....

.So that you may save yourself from Hellfire

The Holy Imam says that there are two sides of this last verse: The first is that He created you and the people before you, so that all of you may be God-fearing just as :He has said elsewhere

و ما خلقت الجن و الانس الا ليعبدون

[And I have not created the jinn and the men except that they should serve Me.[۸۷

.In other words: I created Jinn and men only to have recognition (Marefat) about Me

Secondly: You should worship one, Who created you and all those before you, so that .you may be safe from Hellfire

The word of 'لَعَلَّ – LA–A'LLA – perhaps' in Allah's statements denotes compulsion, because the Almighty Allah is higher than putting His servant in unnecessary trouble or hardship; may attract him towards His mercy and Grace and then deprive him. Just see, if someone tells somebody, 'Serve me so that you may get some benefit from me and from your service to me and so that I may give you some benefit'; then the latter may serve the former but

the former may deprive the latter from any benefit. In such a case how bad and undesirable would it be considered! Allah's actions are indeed far higher and better .than those of His servants and far more distant than being ugly and undesirable

Exegesis of Surah Baqarah: Verse ۲:۲۲

part ۱

:Regarding the Almighty's words

الـذى جعـل لكم الاـرض فراشـا و السـماء بناء و انزل من السـماء ماء فاخرج به من الثمرات رزقا لكم فلا تجعلوا لله انـدادا و انتم تعلمون .

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with it subsistence for you of the [fruits; therefore do not set up rivals to Allah while you know.[۸۸

Simply: The Lord, Who made the earth as carpet and the sky as ceiling for you and Who rained water from clouds and grew for you the sustenance of fruits of many kinds. So do not associate others as His partners, while you already know (that those .(whom you regard as His partners have no power of any kind at all

:Imam Hasan Askari (a.s.) said: Almighty Allah says

الذى جعل لكم الارض فراشا .

.Who made the earth a resting place for you

It means, the Lord, Who had made the earth a carpet for you. That is, made it in accordance with your bodies and nature, – neither burning hot nor freezing cold – nor so much strong in smell that it may create a headache; not so bad-smelling that it may kill you nor as liquid that may drown you or

so hard that it may not be possible for you to cultivate or build houses or bury your dead. Rather it is quite suitable and steady whereby you benefit from it in every way. You stay and live on it, your bodies and houses remain steady on it. Almighty has made it so soft that it obeys you in cultivating and in digging graves. There are several :similar benefits in it for you. Thereafter He says

والسماء بناء ...

[And the heaven a canopy...[٨٩

Simply: He made the sky like a safe ceiling for you wherein He revolves the sun, the .moon and other planets and stars for several kinds of benefits for you

و انزل من السماء ماء ...

[And (Who) sends down rain from the cloud...[٩٠

He sent down rain from heights so that the water may reach mountain tops, hills and vales; everywhere on the earth. Then He separated those waters whereby sometimes it falls like small drops and sometimes rains in heavy downpour. It drenches and waters your fields. He does not throw it at one place at a time otherwise .all your fields and orchards might be destroyed and washed away

فاخرج به من الثمرات رزقا لكم

.Then through this rain He grew various eatables from the earth which feed you

فلا تجعلوا لله اندادا و انتم تعلمون .

[Therefore do not set up rivals to Allah while you know.[٩١

Therefore it is your duty not to worship idols that do not understand, do not see and cannot do anything. Do not compare your Lord with anything in any shape or

.form

□□

While you know that these idols are unable to create any of the bounties given to you .by your Lord

:Amirul Momineen (a.s.) has, explaining this holy verse

الذی جعل لکم الارض فراشاَ ...

[Who made the earth a resting place for you…[۹۲

Said: When the Almighty Allah created water, He also created the skies and the earths. Then before the creation of the heavens and the earths, He established His :Arsh (Throne of Authority) above them as He has said

وهو الذی خلق السموات و الارض فی سته ایام و کان عرشه علی الماء .

And He it is Who created the heavens and the earth in six periods - and His dominion [(extends) on the water.[۹۳

Simply: The Lord is He that created the heavens and the earth in six days and before .their creation, His Arsh was on water

Then He sent winds over water. It created waves. Then steams went up and fog rose on the surface of the seas. Then were created seven skies from steam and grounds from the fog. Then He spread water over earth and placed water on hard rock and placed that rock on a fish and a fish on ox and placed the ox on the big stone which has been mentioned by Luqman while talking to his son. The Lord speaks in the words :of Luqman

یا بنیّ انّها ان تک مثقال حبه من خردل فتکن فی صخره او فی السموات او فی الارض یأت بها الله .

O my son! Surely if it is the very weight of the grain of a

mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light)).

Simply: Even if that sin is as small as a tiny mustard seed and is between the big and hard rock, it will be in the field of accounting, on Judgment Day.

Then He placed that stone on Saraa. None except Allah knows what is beneath Saraa? In short, when Allah created the earth, He spread it under Kaaba and then spread it over water and it encircled everything. Seeing all this, the earth proudly said: I have enveloped all things; now how anyone can overcome me? There was a gold chain in both the ears of the fish; one of its end was joined with Arsh. Then by the Command of Allah the fish moved. So the earth also shook with all over it just like a ship moving on stormy waves. The earth failed to stop this movement. Looking at this the fish proudly said: I have overpowered the earth, which has enveloped everything. So now who can ever win over me?! Then Allah fixed mountains on the earth, which made it so heavy that the fish could not move it. Seeing this, the mountains became proud and said: We have won over the fish, which had subdued the earth. Now who can defeat us? Then Allah created iron which cuts the mountain into pieces. So the iron boasted with pride: I have overpowered the mountain that

subdued the fish. Now who can win over me?! Then the Lord Creator of the universe and cosmos created fire, which can even melt iron. Then fire began to boast: I have subdued iron, which had defeated the mountain; now who can defeat me?! Then Almighty Allah created water and it put out the fire. Water boasted proudly: I have overpowered fire, which had defeated iron. Now who can win over me?! Then Allah created the wind and it threw away the water. So the air also became proud and claimed: Who can defeat me as I have won over water, which had calmed fire? Then the Almighty Allah created man, who built houses and turned the path of wind. Then man also became proud and boasted: I have controlled the wind which had subdued water. Now who can be greater than me?! Then Almighty Allah created the Angel of Death and he killed the man. Then angel of death also boasted with pride: I have suppressed man who had won over the wind. Now who can control me? So the Almighty Allah said: I am both forceful controller and also the greatest forgiver and pardoner and have absolute control over everything (including you). So He said:

واليه يرجع الامر كله

All will return to Him only.[۹۴]

part ۲

Amirul Momineen (a.s.) said: Someone from the audience asked: "O Allah's Messenger! How strange is that fish, which shook the huge earth so uncontrollably! The Holy Prophet (s.a.w.s.) said: Do you want me to inform you about a thing which

is greater and more powerful? The companions nodded earnestly. The Holy Prophet (s.a.w.s.) averred: When Almighty Allah created the Arsh (divine Throne of Authority), He created ۶۰۳۰۰۰ pillars to support it and created near every pillar ۶۰۳۰۰۰ angels, so strong and huge, that if commanded, even the smallest of them may swallow all the seven earths and seven skies instantly and the size of all these heavens and earths may appear in that angel's throat as tiny as a little sand-hill in the midst of a vast desert. The Almighty Allah commanded those angels: My servants! Raise up this Arsh of Mine. But when all those huge angels tried their best they could not even move it an inch. Then Almighty Allah created one more angel by the side of those angels. Yet the Throne did not budge at all. Then Allah created ten more angels near each and every one of them. Yet the Arsh did not stir. Then Almighty Allah ordered all of them: Give it up. I will raise it by My own perfect power. Then Allah just held the Arsh and commanded only eight of those angels to raise it up. They replied: O Lord! When such a multitude of us could not budge it, how can only eight of us will be able to do so? The Almighty Allah said: I am Allah. When I wish, I turn the far off into near, the rebellious into lowly, the difficult into easy and the easy into difficult. I will just teach

you some words, the utterance of which will make it easy for you to lift My Arsh. The angels exclaimed: Our Lord! What are those words?! He said: say:

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ لا حَوْلَ وَ لا قُوَّهَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Translation: In the name of Allah, the most Merciful and the most Gracious and no one has any power and strength except the High and the Great Allah and may Allah bless Muhammad and his pious progeny.

After reciting these words, when the eight angels raised the Arsh up, it felt on their shoulders as light as hair grown on the shoulders of a big and strong sandow.

Thereafter, Almighty Allah ordered those remaining angels: Continue holding the Arsh on your shoulders and go on circumambulating around it, while engaged in reciting My praise and glorifications, as I am the Lord, Who has the might which you observed and I have power and control over everything.

Hearing this, the companions said: O Allah's Messenger! The condition of the angels holding the Arsh of Allah is indeed wonderful, how physically strong they are. The reply was: Despite all that strength, they cannot lift the scroll containing the good deeds of a man from my Ummah. The companions asked: O Allah's Messenger! Kindly tell us who that man is, so that we may befriend, respect and honor him and thereby attain nearness to Allah. The Holy Prophet (s.a.w.s.) replied: That man is he who was once sitting with his companions, when

a man from my Ahlul Bayt passed by him, hiding his face with a piece of cloth. He could not recognize that holy man first. But after crossing him, when he looked at his back, he recognized him correctly. So he rushed towards him bare-headed and bare-foot, held his hand, kissed his hand, his forehead and his chest saying: O brother of Prophet, may my parents be sacrificed for you as your flesh is his (Prophet's) flesh, your blood is his blood and your knowledge (Ilm) is his knowledge and your tolerance is his tolerance and your intelligence is his intelligence. I beseech Allah to enrich me with love for you, Ahlul Bayt. In short, Almighty Allah granted so much reward for this deed of that gentleman that if its details are to be recorded in books, those books would be so heavy that these angels holding the Arsh and those going round it, would not be able to lift it. When that man came back to his companions, they told him: How is it that you, despite this high status in Islam and inspite of such a high rank in Islam and having so much nearness to the Holy Prophet (s.a.w.s.) made such unbecoming gestures? That gentleman replied: O ignorant, merely by becoming Muslim, one gains nothing, unless one loves and befriends the Prophet and this gentleman (Ali). Almighty Allah, as a reward of these words, granted him so much divine reward as was granted to him for his earlier-mentioned good deeds and words.

Then the Holy Prophet (s.a.w.s.) said: Almighty Allah is true in His word. He is on the right. For example, if Allah grants one a life million times longer than the lives of the whole world and gives him wealth a million times more than the wealth of the entire universe and if that man spends his whole life worshipping Allah and donates his whole wealth in His path, if he fasts daily and stands untiringly praying the whole nights and meets his Lord in such condition that he has enmity towards Muhammad (s.a.w.s.) and towards that gentleman, for honoring whom that man who had gone, Allah will hurl him headlong into Hell and throw back his deeds to him, making everything null and void. The companions asked: O Allah's Messenger! Who are those two men? He replied: One who did the said deed is this man who is coming here with a cloth on his head. People rushed towards him to have a look at him. They saw that he was Saad bin Maaz Ansari and the another gentleman in whose favor the said words were used and who was also coming towards them with a cloth on his head was Ali Ibne Abi Talib (a.s.). Then the Holy Prophet (s.a.w.s.) said: Many persons will become fortunate due to affection towards these two; many will claim to be friendly with one of them and of enmity towards the other and thereby become unfortunate and hard-hearted, because both of them will be enemies of one

who is inimical to any one of them; Muhammad (s.a.w.s.) is also their enemy, Allah is also his enemy and He is having power over him and He has made His chastisement a must for him. Thereafter he said: O servants of Allah! Only the graceful can appreciate the grace of the graceful. Then, addressing Saad said: O Saad! Congratulations to you. Glad tidings for you as Allah will end your life through martyrdom and due to you, a group of denier will enter Hell and by your death the Arsh of Allah will shake and through your intercession, the number of persons entering Paradise will be equal to the animals of Bani Kaleeb.

Thereafter he said: The meaning of the verse:

االدی جعل لکم الارض فراشا

[Who made the earth a resting place for you...[۹۵

Is that Allah made the earth a carpet for you. You lie on it to sleep at night and to take noon time rest.

والسماء بنا ء...

[And the heaven a canopy...[۹۶

He made the sky a ceiling. That is, such a solid ceiling that the power of Almighty Allah has protected it from falling down. He made the sun, moon and other stars revolve in it, which have been put to serve the interests of men.

Thereafter the Holy Prophet (s.a.w.s.) said: O people! Do not be amazed at this deed of Allah that He protects the sky from crashing on earth, because He protects a thing which is even greater than it. The companions inquired as to what it was. He replied: The thing even

greater than it, is the amount of reward of submissions and worships of a lover of .(.Muhammad and his progeny (a.s

:And as for the meaning of the divine words

و انزل من السماء: ماء ...

[And (Who) sends down rain from the cloud...[۹۷

MAA' means rain. There is an - مَاءً ,That is: Poured water from the sky. In this verse angel with every drop of rain which places it at a predetermined place as commanded by Allah. On hearing this, the companions were amazed. So the Prophet asked: Do you imagine that this number of angels is very big? The number of angels seeking forgiveness for the lovers of the friends of Ali Ibne Abi Talib (a.s.) is bigger than it. :Thereafter Allah says

فاخرج به من الثمرات رزقا لكم ...

[Then brings forth with it subsistence for you of the fruits...[۹۸

Simply: He created for you the provision of fruits by the cause of this rain. Addressing the companions, the Holy Prophet (s.a.w.s.) said: Do you observe how numerous are the leaves, seeds and grass? They replied: Indeed, O Allah's Messenger! Their number is very big. The Holy Prophet (s.a.w.s.) said: The number of angels serving the progeny of Muhammad (a.s.) is greater than it. Do you know how they serve them? They carry trays of Noor (Radiance) containing Allah's gifts for the purified progeny. There are lamps of Noor over the said trays. Moreover, these angels carry the gifts sent by Aale Muhammad (a.s.) to their Shias and friends. Each tray contains lots of extremely nice things, so

costly that the entire wealth of the whole world cannot equal the price of even an .atom of it

Exegesis of Surah Baqarah: Verse ۲:۲۳-۲۵

part ۱

:Regarding the Almighty's words

وان كنتم فى ريب مما نزلنا على عبدنا فأتوا بسوره من مثله وادعوا شهداءكم من دون الله ان كنتم صادقين فان لم تفعلوا و لن تفعلوا فاتقواالنار التى وقودها الناس و الحجاره اعدت للكافرين و بشر الذين امنوا و عملوالصالحات جنات تجرى من تحتها النهار كلما رزقوا منها من ثمره رزقا قالوا هذا الذى رزقنا من قبل و اتوا به متشابها و لهم فيها ازواج مطهره و هم فيها خالدون .

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful. But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and [they shall have pure mates in them, and in them, they shall abide.[۹۹

Simply: If you have any doubt about the Book, which We have sent to Our servant Muhammad (that Muhammad has prepared it himself) then, you should make up at least one

Surah like its Surahs, taking the help of your greatest writers and literates or taking the help of your idols if you are true in your words. And if you cannot do it and you will surely not be able to do so until Judgment Day, then fear the fire of Hell, wherein instead of fuel will be hurled men and stones of sulphur. That fire (Hell) is created for the infidels. And, O Muhammad, give glad tidings to those who put faith and perform good deeds that they will get gardens, beneath which flow rivers. When they will be given fruits to eat therein, they will say: These are the same fruits, which we used to get in the world. They will be given fruits, which will be similar in shapes and colors and .there they will be given pure and pious women and they will abide therein forever

Imam Hasan Askari (a.s.) said: When Allah Almighty concluded examples for those who exposed their disbelief and did not believe in the prophethood of the Holy Prophet (s.a.w.s.), the Nasibis having hypocrisy against the Prophet did not believe what he (the Prophet) had said about his brother Ali (a.s.) and who were in doubt about the Signs and miracles shown by the Prophet and about whatever he had said; that all these things were from the Almighty Allah. They used to say that they were not from Allah and, observing which their arrogance and rebellion had only increased. So Allah Almighty, addressing the rebels in Mecca

:and Medina said

وان كنتم فی ريب مما نزلنا علی عبدنا

[And if you are in doubt as to that which We have revealed to Our servant...[١٠٠

If you have any doubt regarding what We revealed on Our servant, Muhammad, to such an extent that Muhammad (s.a.w.s.) is not messenger of Allah and that the Quran sent down to him is not My Word, even though I made these Signs quite bright in Mecca whereby a cloud used to shade him during his journeys and inanimate stones, mountains, trees and sand grains saluted him and I did not allow those who wanted to kill him to carry out their plan, rather killed them and when two trees, which were away from one another joined one another and he relieved himself sitting behind that barrier. After which, both the trees separated and returned to their original places and he called upon a tree, which came up to him head bowed like a slave and then when he asked it to go back, it went back like an obedient servant. So, O group of Quraish and Jews and O group of Nawaasib, who outwardly claim to believe in Islam but from within you are displeased and abhorred with it and O great :orators of speeches and O language experts

فأتوا بشوره من مثله ...

[Then produce a chapter like it...[١٠١

Make only one Surah (chapter) like it (Quran); like one brought by Muhammad (s.a.w.s.) who is a man just like you and who neither reads nor writes, who has not studied any book

and has not attended any teacher's class and who has not learned anything from anybody and whom you are observing during his journey and when he is home. He has spent forty years of his life before your eyes. Then he brought a Book, which contains knowledge of the orient and occident. If you are doubtful about these Signs, make any man like him prepare such wordings so that his being (as you imagine) may be proved, because a human work is always likely to be done at least by any one human being. O group of readers of the books of Jews and Christians, if you have any doubt about the Shariat (path) that Muhammad has brought to you and in the fact that he has made his brother, Ali, who is the chief of all legatees as his Successor, despite the miracles that he has shown to you. Like a piece of sheep flesh which was poisoned, talked with him (Ali) and so also a wolf talked with him and once when he was delivering a sermon from the pulpit, the wooden staff on which he (the Prophet) used to recline before speaking, began to weep due to his separation. Likewise, Almighty Allah removed the effect of poison that a Jew had mixed with his food in Khaiber and turned the calamity towards the perpetrators of the crime themselves and whereby all of them were killed. Moreover, on one occasion he made little food more. So if you have any doubt about his

truthfulness, bring a Surah like it, that is, from Torah, Injeel, Zaboor and Scrolls of Ibrahim or from any of the ۱۴ divine Books any Surah like that in the Holy Quran. You will never find any Surah in them like that of Quran. O group of Jews and Christians!: How can it be that Muhammad's discourse, which according to your imagination, is a pack of lies, can be higher than all of Almighty's Words and His Books?!

Thereafter, addressing all, he said:

وادعوا شهداءكم من دون الله ...

[And call on your witnesses besides Allah...[۱۰۲

Simply: Allah says: O Polytheists, call on your idols that you worship and O Jews and Christians, call on all of your satans and O hypocrites who are against the purified progeny (a.s.), call all of your companion atheists and all those who can help fulfill your affairs.

ان كنتم صادقين ...

[If you are truthful...[۱۰۳

In other words: If you are true in your claim that Muhammad has himself composed this Quran and that Almighty Allah did not send it to him and the fact that Ali is higher in rank among all the Ummah and that he is made commander and ruler only by Allah.

Thereafter Allah says:

فان لم تفعلوا ...

[But if you do (it) not...[۱۰۴

Simply: O deniers of the Proof of God! You cannot bring such a discourse, and the fact is that:

و لن تفعلوا ...

[And never shall you do (it)...[۱۰۵

:That is: You will never be able to do so. Then

فاتقوا النار التی وقودها الناس و الحجاره ...

Then be on your guard against the

[fire of which men and stones are the fuel...[۱۰۶

In other words: Therefore fear the fire which will be stocked not by wood but by men and rocks of Sulphur and that when that fire will flame and roar and punish the people .of Hell

اعدت للكافرين .

[It is prepared for the unbelievers.[۱۰۷

Simply: That has been prepared for infidels, who belie the Words of Allah and His messenger and who spite the Prophet's successor and legatee. So Almighty Allah informs the infidels who are unable to bring a thing like Quran, that it is indeed from Allah. Had it been made by any of the creation, you would have surely made .something equal to it

Finally, when they became silent and were defeated after this argument and scolding, :Almighty Allah said

قل لئن اجتمعت الانس و الجن على ان يأتوا بمثل هذا القرآن لا يأتون بمثله و لو كان بعضهم على بعض ظهيرا

Say: If men and jinn should combine together to bring the like of this Quran, they [could not bring the like of it, though some of them were aiders of others.[۱۰۸

Simply: O Muhammad! Tell them that even if all men and Jinns join together to prepare such a book, they will never succeed, however much they may help one .another

Imam Hasan Askari (a.s.) said: I asked my respected father, Imam Naqi (a.s.), to describe the details of the signs and miracles shown by the Holy Prophet (s.a.w.s.) in Mecca and Medina, he said: I will describe it tomorrow morning. So, next morning he !said: O my son

The event of the cloud is like this: When the Messenger of Allah, on behalf of the famous Meccan, pious, lady tradeswoman, Her Eminence, Khadija binte Khuwailad, went to Syria with a caravan it was a very hot season and the distance was of one month journey. The season was very hot. The caravan people were feeling very disturbed as hot winds blew flinging hot sand grains in their faces. In those situations Almighty Allah used to send clouds to shade His holy messenger (s.a.w.s.). When the Holy Prophet (s.a.w.s.) stayed at any place that cloud also used to stop moving and when he moved, that cloud also moved above him, turning in whichever direction he turned, right or left. It did not allow the sun to pour heat on him. Sand grains and dust used to fall on the Quraish and their she camels. Reaching the Holy Prophet (s.a.w.s.), the wind too used to slow down, which made the caravan people remark that Muhammad's company is better than any tent. They used to get as near to him .possible

part ۲

Yet the cloud shaded only him. When other travelers joined their caravan they would notice that the cloud was moving away from them which made them exclaim: The man who is near this cloud is indeed very noble and graceful. The caravan people then told those astonished travelers: Just look at the cloud. It contains the names of its owner and that owner's companions and his fast friends and his brother. When they looked at

the cloud they could read these words: There is no deity except Allah and Muhammad is Allah's messenger. I have made Ali (a.s.) the Commander of the Faithful, his Legatee and helper and made him honorable along with those companions who befriend him .and Ali (a.s.) and their friends; and those who are inimical to their enemies

.In short, everyone could read that writing

The story about the mountains and big rocks and small pebbles saluting the Holy Prophet (s.a.w.s.) is that when the Holy Prophet (s.a.w.s.) returned from the trade journey of Syria and when he gave away all he had earned in the path of Allah, he started to climb mount Hira every morning to observe with his inner eye, the Signs of Allah's mercy, miracles of His wisdom and varieties of His creations. He used to look at the horizon and at seas as well as deserts, he used to gain thoughtful insight to worship the only One True Allah. When he reached the age of ۴۰ years, Almighty Allah looked at his heart and found it great, graceful, obedient and extremely meek and fearful of divine Might. At that moment, by the Command of Allah, doors of the sky opened and the Holy Prophet (s.a.w.s.) began to look at it to find that Allah had ordered angels to come down with His mercy. That mercy then rained from the base of the Divine Throne (Kursi) on the holy head of the Holy Prophet (s.a.w.s.). Then it covered the whole being of the Holy

Prophet (s.a.w.s.), who saw Jibraeel, the Peacock of Angels, wearing a necklace of Radiance, come down to him. He (the angel) held both the arms of the Holy Prophet (s.a.w.s.) and said: O Muhammad! Read. The Holy Prophet (s.a.w.s.) said: What should I :read? The answer was

اقرأباسم ربك الذى خلق . خلق الانسان من علق اقرأ و ربك الاكرم الذى علّم بالقلم علّم الانسان ما لم يعلم .

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he [knew not.[١٠٩

Simply: O Muhammad, read. Read in the Name of your Lord Sustainer, Who created everyone and everything, Who created man with a clot of blood. O Muhammad! Read and your Lord is very Great, Who taught the pen how to write and Who taught man .what he did not know

In short, the angel revealed to the Holy Prophet (s.a.w.s.) whatever he was commanded to reveal and flew back to heavens. The Holy Prophet (s.a.w.s.) came down from the mountain. The Signs of divine Grandeur and Might had put the Holy Prophet (s.a.w.s.) in a condition of almost trembling fever. What worried him most was the thought that when he conveys the divine Message to the Quraish tribesmen, they would not believe him and brand him insane. They would say that some unseen evil spirit has haunted him even though from early years of his life, he was known among ,all as the wisest, honest

truthful and respectable gentleman. The Holy Prophet (s.a.w.s.) believed that the words and deeds of satans and mad people as are the worst of all words and deeds. So Allah Almighty desired to widen the Holy Prophet's heart and make him strong and courageous. So He made rocks of hills and pebbles on earth speak up. Whenever the Holy Prophet (s.a.w.s.) passed by, they cried: Peace be on you, O beloved of Allah! Allah has granted you Grace and elegance. He made you higher than the entire creation in the matter of respect and honor. You need not be gloomy at the thought that Quraish may call you mad or may say that you have fallen in a trial regarding religion because graceful is one, whom Allah makes graceful and miracle-owner is he, whom Allah grants miracles. O sir, you need not get disheartened at the falsification by the Quraish. Very soon, Almighty Allah will raise you to the highest ranks of greatness and very soon your friends will, due to your legatee, Ali (a.s.), become pleased. Shortly Ali bin Abi Talib, who is the key to the City of Knowledge, will spread your knowledges in all cities to all the servants of Allah. Very soon, your eyes will be made cool, because of your dear daughter Fatima (a.s.). Through her and Ali (a.s.) will be born, Hasan and Husain (a.s.), who are the chiefs of the youths of Paradise. Very soon your religion will spread in all cities. In near future, the rewards of

yourself and your brother, Ali bin Abi Talib's friends and admirers will multiply. Soon you will be given the Liwa-e-Hamd (Flag of Praise) and you will hand it over to your brother, Ali (a.s.). All prophets and messengers will gather under that Liwa-e-Hamd .and he will enter Paradise with all of them

Hearing this glad tiding, I asked myself: O Lord! Who is that Ali bin Abi Talib about whom I have been given this promise? It was a time when Ali (a.s.) was not born yet. .He was still very young. He was my uncle's son

When Ali (a.s.) started walking and when he was with the Prophet, the latter prayed: O Allah, is this one about whom You gave me good news? In short, whenever the Holy Prophet (s.a.w.s.) thought like this, a balance of awe would come to the Holy Prophet (s.a.w.s.). The Holy Prophet (s.a.w.s.) would be placed in one pan and Ali (a.s.) and the whole Ummah till Qiyamat would be made similar-looking and the Prophet would be weighed against them. The Prophet would weigh heavier. Thereafter the Holy Prophet (s.a.w.s.) would be replaced by Ali (a.s.) in the scale and Ali weighed against the entire Ummah and Ali (a.s.) weighed heavier. Then the Holy Prophet (s.a.w.s.) recognized his self and his attributes. In his heart, came a voice from the Lord Almighty: O Muhammad! This Ali bin Abi Talib is My selected servant. I will cause him to help My religion. He is, after you, higher than the entire Ummah of

yours. The last Prophet said that this happened when my chest was widened for the purpose of fulfilling the duties of messengership. Thus the management of the Ummah was made lighter for me and it was made easier for me to face the .oppressors and revolters among Quraish

Thereafter Imam Ali Naqi (a.s.) said that this is the story of those who were bent on killing the Prophet of Allah and whom Almighty Allah had killed by the miracle of His True messenger and because of (not) testifying to the Prophet in the matter of death. The Holy Prophet (s.a.w.s.) was living in Mecca and his age was then seven years. His noble character was so great that no other child of Quraish could equal him in goodness. In those days some Jew traders arrived in Mecca from Syria. Observing the high standard of the Holy Prophet (s.a.w.s.), they talked to one another in secret: By God! This is Muhammad, who is to appear in the last era and who will defeat and disgrace the Jews and other religions and destroy them thoroughly. They had read in their religious books that the coming prophet is unlettered, yet most intelligent and truthful. In short, their jealousy compelled them to keep this matter secret and so they began to conspire to avoid his kingdom. They told one another: Let us devise a plot to kill him, because the Lord Almighty destroys whom He will and establishes whom He will. Perhaps he may be removed by our conspiracy. They

became firm in their evil resolve and told one another: Don't make haste. First, let us take a test of him and examine his deeds because sometimes it also happens that a person looks very similar to another in character, appearance and behavior. We have read in our holy books that Almighty Lord will always prevent Muhammad from unlawful and even doubtful things. So let us invite him to dinner and induce him to eat unlawful and doubtful things. If he extends his hands or eats, either it will show that he is not Muhammad (the promised one), even though he looks like him in appearance. But if he did not eat either of the things, we should understand that he is the same Muhammad and then we must make every plan to remove him from the .world so that Judaism remains safe

Finally after their consultations they came to His Eminence, Abu Talib (r.a.) and invited him to attend their feast. When the Holy Prophet (s.a.w.s.) went there, the Jews put before him and in front of Abu Talib (r.a.) kebab of meat of a hen, which was killed with a stick (unlawfully). Abu Talib and other chieftains of Quraish started eating, but when the Holy Prophet (s.a.w.s.) extended his hand, it turned either on the right or left automatically and despite several trials, never reached that impermissible meat. The hosts asked him: O Muhammad! Why do you not eat this meat? The Holy Prophet (s.a.w.s.) replied: I tried more than once to take it

up, but every time my hand turned away from it. Therefore, I understand that this food is unlawful and hence my Lord wants me to refrain from it. The Jews said: No, no. This is a quite lawful food. Then they said: Let us make a morsel of it and put it in your mouth. The Holy Prophet (s.a.w.s.) replied: Try it, if you so desire. So they prepared to make a morsel with their own hands, but their hands too would not reach that meat. Observing all this, the Holy Prophet (s.a.w.s.) said: I am prevented by Allah from eating this food. If you have any other eatable, bring it. Then they brought another fat hen which belonged to their neighbor but they had not paid for it and had stolen and killed it unlawfully, thinking that they would pay the price when the owner arrived. Then that meat's kebabs were placed in front of the Holy Prophet (s.a.w.s.). But when the Holy Prophet (s.a.w.s.) tried to pick it, it became heavy and fell down. It happened several times. The Jews again asked the reason of not eating it and the Prophet replied: I am prevented by Allah and I understand that it is a doubtful thing. They said: It is not so. If you allow, we may feed you. The Holy Prophet (s.a.w.s.) replied: Do so, if you can. When they tried to put a morsel of it in the Prophet's mouth, they could not lift it, as it had become heavy. Then

the Prophet said: Surely it is an unlawful thing as I told you and that is why my Lord saves me from it. This event made the people of Quraish extremely astonished. This was one of the reasons of the Quraish being inimical to the Holy Prophet (s.a.w.s.) when he proclaimed his messengership. The Jews were also amazed by this event and they told the Quraish: We know that you will face many calamities due to this boy; he will destroy your lives and properties and very soon he will attain a very high rank .and position

part ۳

Amirul Momineen (a.s.) said: These Jews planned to kill the Holy Prophet (s.a.w.s.) when he returned from Mount Hira. They were ۷۰ persons. They dipped their swords in poison and sat in ambush, one dark night, waiting for the Prophet to arrive. When the Prophet climbed Hira, they too followed him and drew out their swords. Among those seventy, there was a famous and strong sandow. When all they attacked the Prophet, both sides of the hill joined together creating a barrier. When they lost hope of hitting him with their swords, the hill sides separated. Seeing this, they again drew out their swords but the mountain came in between them and the Prophet. This happened several times until the Holy Prophet (s.a.w.s.) reached the hilltop. In all, this closing and widening of the hill happened ۴۷ times. Thereafter the Jews also reached the hilltop and encircled the Holy Prophet (s.a.w.s.) to kill him. But then the path

became very long for them. The Almighty Allah widened the hill and they could not cross it, until the Prophet finished his prayers and worship. The Jews also began to descend with him. Then they attacked him with their swords. At once both sides of the hill closed in. They withdrew their swords. The hill regained its previous state. This closing and widening of the hill and flinging and withdrawing of swords took place ۴۷ times. Finally when the Holy Prophet (s.a.w.s.) came down and when the enemies tried to hit him, both sides of the hill closed in and crushed all the Jews. There came a voice: O Muhammad! Just look back and see what the Almighty Allah has done with your evil most enemies. When the Prophet turned back, the hill sides widened and the Jews fell down with swords in their hands. Their faces, hands, feet, back and bones were totally crushed; blood flew out of their veins. The Prophet was released safely and the hill, vales, trees and rocks were loudly congratulating him, telling him how powerfully and wonderfully the Almighty had protected him. He made us help you against the evil enemies. Very soon, when your (Muhammad's) messengership will be proclaimed, the Almighty will assist you through Ali Ibne Abi Talib (a.s.) against the oppressive and revolting people of the community. Ali (a.s.) will help you so thoroughly and with such sincerity, making your religion succeed and in making our friends and admirers respectable, that Almighty Allah will declare him

Ali) as your heart, which is between your sides and your ear, with which you hear and) your eye, with which you see and your hand, with which you hold things and your leg, with which you stand up and your deputy, your legatee and your vicegerent. Also, in near future, he (Ali) will repay your debts and will fulfill your promises and vows becoming the adornment of your community and the beauty of your people. Before long, Ali (a.s.) will become the cause of pleasing his friends and destroying his .enemies

Now the story of the two trees which joined together. It so happened that one day the Holy Prophet (s.a.w.s.) was traveling between Mecca and Medina. In his army there were both infidels and hypocrites of Mecca and Medina. They were discussing among themselves. One of them told his companions: This man eats like us. He also urinates and relieves himself like us and yet claims to be the messenger of Allah. One of those hypocrites said: This forest is quite open. When he sits to relieve himself, I will see whether the thing which he throws out is like that we do or something different? Another one said: He will never sit to relieve himself in your presence, because he is more modest than an unmarried young woman who might not have looked at others and whom none would have seen. Almighty Allah informed His messenger of these mischievous desires. The Holy Prophet (s.a.w.s.) asked Zaid bin Haritha: Go to those two trees

which are at a distance of about half a mile from one another. Just stand between them and call upon them that the Messenger of Allah wants you two to come close and join with one another at this particular point, so that he may sit behind you for relieving himself. Zaid (r.a.) complied with the Prophet's order, and lo, by Allah, those two trees uprooted themselves and by One, Who sent Muhammad as His truthful messenger, they came close and embraced one another like two close friends. The Prophet then sat behind these trees. Seeing this, the hypocrites said: He has disappeared from our eyesight. Then one of them said: Let us go on the other side. When they approached them, the two trees also turned their direction, keeping the Holy Prophet (s.a.w.s.) hidden from their sight. The more they tried to view the Prophet, the more the trees kept revolving. Finally they decided to encircle the trees from all sides so that some of them could observe the desired scene. But then, the trees also formed a circle and remained like that until the Prophet purified himself, made ablution and returned to his army in the open. Then he again asked Zaid (r.a.) to tell those trees that Allah's Messenger commands you to go back to your earlier positions. Zaid (r.a.) complied with the order and so did the trees. By Almighty Allah, Who sent Muhammad (s.a.w.s.) as His true Messenger, those trees were running fast like a man who runs away speedily

from an enemy with an open sword in his hand. Finally, when the hypocrites failed in observing the Holy Prophet (s.a.w.s.) in sitting position they told themselves: Let us see what he has thrown out from his body over there. It will show us whether we and !he are same or not. When they went there they could not find anything there

After observing this event, companions of the Prophet became astonished; they heard a voice from the sky: Are you surprised at seeing the trees running towards one another? The rushing of angels towards the friends of Muhammad and Ali (a.s.) with divine miracles is far more faster than what you saw. On Judgment Day, running away of flames of Hellfire from friends of Ali (a.s.) and those who are aloof from the .enemies of Ali (a.s.) will be quicker than the departing of the trees that you saw

Imam Ali Naqi (a.s.) said: A similar miracle was shown by Ali (a.s.). He had returned from the Battle of Siffeen and quenched the thirst of his companions with water, which had gushed out from a big slab of stone. He had turned it upside down, so that he could relieve himself behind it. A hypocrite from his army said: I would like to see his private parts and things getting out therefrom, because he shows to the world his closeness to the Prophet. Then I will inform my companions of this lie. The Imam (a.s.) then ordered his man, Qambar: O Qambar! Go to the two

trees over there standing at a distance of more than a Farsakh and tell them that the successor of Muhammad (s.a.w.s.) asks you two to come close and get united. Qambar said: Sir, will my voice reach them? Ali (a.s.) replied: One Who makes your eyesight reach the sky, which is at a distance of ۵۰۰ years' journey, will also enable your voice to reach those trees. Finally Qambar did what Ali (a.s.) had demanded and those two trees rushed towards one another so quickly as if they were two friends who meet one another after a long period of time, eager to embrace each another. They got stuck with one another. Observing this, a group of hypocrites of his army said: Ali thinks himself (God forbid) to be like Muhammad (s.a.w.s.) in showing magic. Neither he was a prophet nor is this one an Imam. Rather both are sorcerers. But we will go round them to observe what their private parts expel. Almighty Allah made Ali (a.s.) aware of their dirty plans and he told Qambar in clear terms that the hypocrites have tried to cheat the legatee of the Prophet; and they imagined that he can make a barrier of only two trees and nothing more. So, go to those trees and tell them that the Wasi of the Prophet asks you to depart. So the two departed and ran away from one another like cowards running from a courageous man. Thereafter, when Ali (a.s.) drew up his cloak to sit down and

all the hypocrites became blind. They could not see anything. But when they turned their faces from that direction their eyes could see as before. But again when they tried to look at Ali (a.s.), they again became blind. This seeing and blinding occurred for several times, until Ali (a.s.) got up after relieving himself and returned to his place. This trial took place ٨٠ times. Finally they desired to go and see what had been thrown out by Ali (a.s.). But they could not move from their place. Their legs stuck to the ground. But when they wanted and tried to return, they could walk as usual. This also happened a hundred times. Finally all left that camp. The hypocrites gained nothing, except increase in their disobedience, disbelief and hot-headedness. Thereafter they told one another: Look, despite such miracles, Ali was humbled against Amr, Muawiyah and Yazid. Almighty made these talks reach Ali (a.s.). The Imam (a.s.) told the angels: O my Lord's servants! Bring Amr, Muawiyah and Yazid here. The hypocrites then saw in the air, three angels in the forms of black Abyssinian soldiers and each of them had caught one of the said three men. Then the angels brought them before Ali (a.s.). Suddenly what they saw was that one of them is Muawiyah, :another, Amr and the third, Yazid. Ali (a.s.) told those hypocrites

Just look at them. Had I liked, I would have killed them, but I left them for the time being, just as Almighty Allah gave respite to

the accursed Iblees till a fixed period of time. What you have seen from your chief, that is, from me, is not due to weakness or inability but it is a trial for you, so that it may become clear what you do. What if you taunt Ali? Prior to you also, infidels and hypocrites taunted the Holy Prophet (s.a.w.s.), saying that one who could visit heavens, Paradise and divine kingdom and come back in a single night, why he should flee Mecca and hide in a cave?! How is that he should need eleven days to reach Medina?! So everything is from Almighty Allah. Whenever He wishes, He shows you His Might through miracles, so that you may see the truthfulness of His messengers and their legatees. Again it is He, Who takes your test by confronting you with things, which you dislike and abhor so that He may watch what you do and so that Allah's .evidence may come clearly before you

The story of the tree which was called by the Holy Prophet (s.a.w.s.) is like this: In Bani Thaqif tribe, there was an experienced physician named Harith bin Kaldah Thaqafi. He came to the Holy Prophet (s.a.w.s.) and said: O Muhammad! I have come to treat you (God forbid) for insanity as I am expert in this matter and many lunatics have recovered through my treatment. The Holy Prophet (s.a.w.s.) said: How is it that you consider me a lunatic while you yourself are acting like mad people? You have not yet

either examined me nor have you still thought at all about my truthfulness or otherwise?! Harith replied: Have I not yet known your truthfulness or telling lies when you claim to be a messenger but are unable to show your ability about it? The Holy Prophet (s.a.w.s.) said: These words of yours are a deed of a lunatic, because before uttering, you have not asked me why I make a claim and you have not found me unable to produce any proof required by you. Harith replied: It is true. So now I .demand from you a miracle to try you

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If you are a messenger of Allah, call up this tree (pointing towards a deeply rooted big tree). If it comes to you, I will know that you are God's prophet. I will testify to it. Otherwise I will repeat that you are a lunatic as I have heard. The Holy Prophet (s.a.w.s.) pointed his holy hand towards that tree, calling it to him. At once that tree got itself uprooted and rushed speedily towards the Holy Prophet (s.a.w.s.) digging the ground like a canal and then stood meekly in front of the Holy Prophet (s.a.w.s.). It :spoke most clearly

O Allah's Messenger! Here I am. Kindly give command! The Holy Prophet (s.a.w.s.) told that tree: I have called you to testify that the God is Only One Allah and that I am Allah's messenger, and thereafter, that Ali (a.s.) is the Imam. You should also testify that Ali (a.s.) is my confidant, assistant and

helper, of whom I am proud and that had he not been born, Allah would not have created any of His creations. That tree at once spoke up: I give witness that there is no one worth worship, except Only One Allah; that He has no partner. I testify that, O Muhammad (s.a.w.s.)! You are His servant and His Messenger. He has sent you with truth, so that you may give glad tidings of Paradise to the obedient people and warn the defiant, disbelievers and sinners of Hellfire. You may invite Allah's creations towards Him and you may be a Lamp of Guidance for all. I also testify that Ali Ibne Abi Talib (a.s.), your cousin, is your brother-in-faith who makes maximum effort in the matter of religion and Islam and that he is your confidant, supporter and uprooter of your enemies and helper of your friends and the door of your knowledge. I also testify that all of your friends who befriend him and who regard his enemies as their own foes will enter Paradise and also I testify that your enemies who befriend your enemies and who are enemies of your friends will fill Hell. Thereafter, addressing Harith, the Holy Prophet (s.a.w.s.) asked: O Harith! Can one who produces such miracles ever be a lunatic?! Harith then said: O Allah's Messenger! By Allah, it can never be so. Therefore, I give witness that you are the messenger of the Lord of the Universe and the chief of the entire creation. His Islam was

.thus nice

Imam Zainul Aabideen (a.s.) said: A similar miracle was shown by Ali (a.s.) also. Once a Greek physician, who claimed to be an expert, came to him and said: O Abul Hasan! Actually I had come to treat your elder (the Prophet) who was reportedly afflicted by madness. But since he has died, I could not attain my desire. But I heard that you are his cousin and also his son-in-law. Now I see that your whole face and body is pale (yellowish) and both your legs are so thin that I don't think they can withstand your body weight. I do have medicine for removal of the yellow color but there is no way of fattening your legs. It is better you walk less and carry less weight so that your legs may not break. Then he took out some medicine for his yellow color and said: It will neither harm nor trouble you. But you will have to refrain from eating meat for forty days. The yellow color will go away. The Imam (a.s.) replied: Well, you have prescribed a medicine for removing this yellowness. Now also tell me whether you have any medicine which can increase the yellowness and which may harm me more? That man said: Here (pointing towards another medicine) is a thing which if taken by a yellow man, can at once kill him and if he is not yellowish he may become yellow and ,then die. The Imam (a.s.) demanded it from that man, who gave it

telling that even a tiny particle of it can kill a man. The Imam (a.s.) at once put the whole quantity of it in his mouth and gulped it down. It made him perspire. That fellow began to tremble fearing that he would be caught for killing the son of Abu Talib (a.s.); that no one would believe that Ali (a.s.) had killed himself. Observing his fear, the Imam smiled and said: O servant of Allah! I am now healthier than before. Your deadly medicine did not harm me at all. Now, just close your eyes. That fellow closed his eyes. Then Ali (a.s.) said: Now open your eyes and see. What he saw was that the Imam's face had become bright and reddish. That fellow again trembled. Smiling, the Imam asked: Where has the paleness gone? That man replied: By Allah! I feel that you are not what you were. Formerly your face, which was yellowish, is now like a red rose. The Imam said: This poison, which was deadly in your opinion, has removed my paleness. Then disclosing his legs, the Imam said: You imagine that due to weakness in my legs, I must decrease walking and refrain from taking up heavy things to protect my legs from breaking! But, now I will show that the treatment of Allah is different from yours. Saying this, Ali (a.s.) hit the pillar on which that two-storied building had stood and which had two halls also above and, shaking that pillar, uprooted the whole structure. Seeing

this, the Greek man fainted. The Imam (a.s.) got some water sprinkled on that fellow's face and when he came to senses he spoke up: By God! I have never seen such a thing before. The Imam (a.s.) said: O Greek! You have seen the strength of these thin legs. Where has gone your medicine now?! That fellow asked: Was the knowledge of Muhammad (s.a.w.s.) also this much grand? The Imam (a.s.) said: My knowledge is from his knowledge and my strength is also from his strength. A man from Bani Thaqif in Arabia had once approached the Holy Prophet (s.a.w.s.) and told him: If you have been afflicted from madness, I may cure you. The Holy Prophet (s.a.w.s.) had told him: If you so desire, I may show you a sign that will convince you that I don't need your treatment, rather you need mine. That man said: Yes. The Holy Prophet (s.a.w.s.) asked: What sign would you like to see? That fellow replied: Please call that tall date tree to you. The Holy Prophet (s.a.w.s.) called that tree and within no time, it uprooted itself and came fast dragging and digging the path and stood in front of the Holy Prophet (s.a.w.s.).

The Holy Prophet (s.a.w.s.) asked: Is it enough? That fellow said: No. Now ask this tree to go back to its original place. So the Holy Prophet (s.a.w.s.) ordered the tree to return and it complied with the command instantly. Now the Greek said: What you have described is about the Prophet,

whom I have not seen. But here I feel it sufficient to ask you an easier thing. Just see. I go to a distant point from you and stand there. You may call me. I would not obey your order and would not like to move; let me see what you can do. If you compel me, it will be enough sign. The Imam (a.s.) told him: What you have demanded is limited only to your benefit, because you will be knowing that you did not comply with my command willingly. It would also show that only I overcame your wish without holding your hand nor did I make anyone else to fetch you to me and that whatever happened was by the Allah's might. It also is possible that you may say or anyone else may say that both you and he had agreed in this matter. So it is better if you ask for such a thing which may become a Sign for all the people of the world. That fellow replied: Since you have made this offer, I demand that all the parts of this date (tree) should disintegrate and fall apart far and away from one another. Then you may ask them to join with one another as before and that the tree should stand as it stood. Ali (a.s.) said: Okay, this is a sign. You yourself may go to that tree and tell it: The Wasi of Muhammad (s.a.w.s.) orders that your parts should break and go away from

one another at a distance. That fellow complied with the Imam's advice and the tree also did it. It broke down into several parts and each part fell far and wide. It disintegrated into small invisible particles, as if no tree ever stood there before. Seeing this, the Greek fellow trembled with fear from head to feet and said: O Wasi of the Prophet! You have fulfilled my first wish. Now accept the second one too. Ask this tree to become as it was earlier. The Holy Imam said: This time too, you yourself convey my command to it and say: The legatee of the Prophet calls upon you to join together and become the original tree. The Greek did as asked by Ali (a.s.) and the particles of the tree rose up in the atmosphere and then began to join one another until there appeared branches, leaves and roots. Then the tree stuck to ground firmly. Since it was not a fruit season, date fruits did not appear. Therefore the Greek man said: I wish that first green fruits should show up, then they should become first yellow and then red and ripen fully so that you may eat them and also feed me and so also give it to all others here. The Imam (a.s.) again said: As before, you only may convey my command to this effect and ask it on my behalf to fulfill your wish. The Greek fellow complied with the Imam's command, and the tree bore first, green, then

yellow and then reddish ripe date fruits. Thereafter that fellow expressed yet another desire: Now I wish that lumps of this fruit may either come near my hand or my hand may become long enough to reach them. Rather, prefer that one lump should automatically reach my hand and my other hand may reach another lump. The Imam (a.s.) said: Extend the hand, which you wish to reach to the fruits and while so doing, :recite these words

يَا مُقَرِّبَ الْبَعِيدِ قَرِّبْ يَدِى مِنْهَا

YAA MUQARRIBAL BAE'E'DI QARRIB YADEE MINHAA

.Translation: O one Who brings far things near, make my hand near this thing

Also withdraw to yourself the hand, which you intend to catch up fruits without :making any movement and recite

يَا مُسَهِّلَ الْعَسِيرِ- سَهِّلْ لِى تَنَاوُلَ مَا تَبَاعَدَ عَنى مِنْهَا

YAA MUSAHHILAL A'SEERI SAHHIL LEE TANAWULA MAA TABAA A'DA A'NNEE MINHAA

.Translation: O easer of difficulties! Make it easy for my hand to catch the distant lump

The Greek fellow did as advised by the Imam and recited the supplications. Consequently, his right hand lengthened and reached the date lump. Other lumps fell down to the earth and their branches lengthened. The Imam (a.s.) then said: O Greek man, if you, even after these dates, do not put faith in the person who showed these miracles to you, Almighty Allah, will soon chastise you in such a severe manner that all the learned and ignorant will take a lesson from your fate. That man replied: Sir, even after observing all these divine Signs, I remain a disbeliever and if I

do not accept the truth, then, in fact, I will be exceeding all limits of enmity and will be assisting my own destruction. So, I witness that you are Allah's selected and well-chosen servant and are true in all the things which you say from the Almighty. Now give me any order and I will carry it out. The Imam told him: Believe that Allah is Only One and testify that He is Forgiver and Most Wise and is clean of corruption and vain things; that He never oppresses His servants and slave-girls (women). Also give witness to the effect that Muhammad (s.a.w.s.) whose Wasi I am, is the chief of the entire creation and is higher than everyone in ranks and grades of Paradise. Also testify that Ali (a.s.), who made you observe all these wonderful events, and provided you with so many bounties, is, after Muhammad (s.a.w.s.), more gracious than the entire creation; that he is his (Prophet's) rightful vicegerent and fit for enacting the .commands of his religion

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Also testify that his friends are Allah's friends and his enemies, Allah's enemies and that all those believers who cooperate with you and who support you in these Islamic commands and deeds are the best in the whole community of Muhammad (s.a.w.s.); that they are the selected Shias of Ali (a.s.). I also order you that you should sympathize with and share pleasure and pain with all those who are with you in testifying Muhammad (s.a.w.s.) and me and in following him and me

and who are with you in that Almighty has granted to you and has given you excellence. You must sympathize with them and fulfill their needs and remove their poverty. You must consider that man equal to you in sharing your properties and means, who is equal to you in the rank of faith and spirit. Regarding one who is higher than you in spiritual matters, you must give him preference to you in the matter of your wealth and property to such an extent that Almighty Allah may observe that you really give preference to His religion over your life and wealth; that you regard His friends nearer than your own blood relatives. I also command you, that you must protect your religion and safeguard the knowledges which have been given to you and shield the secrets shown to you. You should not uncover our knowledges to those who oppose them and who use bad words for you due to it all and may malign and condemn you and may harm you physically or mentally. You must not disclose our secrets to one who maligns us or who is totally unaware of our affairs or who may behave badly with our friends, due to lust for money offered the ignorant. I also order :you to adopt dissimulation, because the Almighty Allah says in Quran

لاـ يتخـذ المؤمنون الكافرين اولياء من دون المؤمنين و من يفعل ذلك فليس من الله فى شـيء ان تتقوا منهم تقاه و يحـذّركم الله نفسه و الى الله المصير

Let not the

believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard [yourselves against them.[١١٠

Simply: Believers should not make infidels their friends. They must befriend believers and whosoever will do so (will befriend infidels) will not get any share from the affection of Allah, except when you, in order to safeguard your lives and property, .(make friendship with them (no harm therein

I permit you, if necessitated due to fear and hazard, you may give preference to others over us and show displeasure for us. If you face real danger to your lives and great calamities, you may, doubtlessly, give up even obligatory Prayer, because, in times of danger, your giving preference to others neither gives any benefit to our enemies nor does it harm us in any way. In such a situation of dissimulation, your giving preference to our enemies over us and your show of abhorrence for us does not degrade us. In that case you, only for a while, show displeasure towards us outwardly but from within the heart you continue to love us. It is only to keep your life and property safe for a long time thereafter. Your position may also remain safe. Therefore you may keep safe and concealed all those near and dear ones, who are known to others due to you and due to whom you are known to all. This (dissimulation) may continue until danger is removed and hazards disappear. It is better

than your throwing yourselves in destruction and becoming disabled in the task of carrying out religious duties and of improving the condition of your believer brothers. Hear, I repeat, you must never refrain from performing dissimulation for the purpose mentioned by me. Do not push yourselves in destruction, otherwise you will destroy the lives and properties of your other believer brothers too and all of you will be disgraced by your enemies. Almighty Allah has ordered you to respect your brothers-in-faith. Now, if you disregard my warning and suggestion about dissimulation, the resulting harm to your brothers will be far heavier than what can be inflicted by our .deniers and enemies

The story of the poisoned shoulder is thus: When the Holy Prophet (s.a.w.s.) was returning to Medina after capturing Khaiber, a Jewess approached and said that she had accepted Islam. Then she put before the Holy Prophet (s.a.w.s.), a roasted lamb shoulder, saying: O Allah's Messenger! May my parents be sacrificed for you, I was very worried due to your advance towards Khaiber, because I knew that those people were very brave. I had a little lamb. I had nourished it like a child. I also knew that you are fond of roasted mutton shoulder. Therefore, I vowed that if Allah brings you back .victorious, I will present this to your honor to fulfill my vow

At that time Ali (a.s.) and Baraa bin Maaroor were also present near the Holy Prophet (s.a.w.s.). Baraa extended his hand, picked a piece of meat and was about to

put it in his mouth, when Ali (a.s.) told him: Don't begin anything before the Holy Prophet (s.a.w.s.). Baraa who was a Bedouin, replied: O Ali! Do you consider that the Prophet is stingy? Ali (a.s.) replied: No, I am telling you this just to give respect to the Holy Prophet (s.a.w.s.). Neither I nor you or any believer should ever try to precede the Holy Prophet (s.a.w.s.) in eating, drinking or in any other matter. When Baraa replied that he did not consider the Holy Prophet (s.a.w.s.) stingy, Ali (a.s.) said: The reason for which I prevented you is that this meat is brought by a Jewess, whom we do not know. Therefore, if you eat from it with the prior permission of the Holy Prophet (s.a.w.s.) it would be safe for you, but if you go ahead without his permission, only you will be responsible for your life. Ali (a.s.) was saying this when Baraa had begun to chew that meat. Suddenly that meat spoke up by Allah's command and said: O Allah's Messenger! Please don't consume this. It is poisoned. That very moment Baraa fainted and died. The Holy Prophet (s.a.w.s.) called that woman and asked her the reason for such a heinous act. She replied: You have done great injustice to me. You killed my father, brother, uncle, husband and son. I told myself: If Muhammad is only a king like other rulers, he will be killed by this poison. But if he is a true messenger of God, Allah will

fulfill His promise of capturing Mecca and also protect him from this poison. The Holy Prophet (s.a.w.s.) told her: Well, you are telling the truth. Now don't be proud of killing Baraa, because Almighty Allah has only tried him, as he went ahead of His Prophet in eating. Had he taken my permission earlier, he would have been protected from fatal consequences. Then the Holy Prophet (s.a.w.s.) called ten persons from his companions. The wise men included Salman, Miqdad, Ammar, Suhaib, Abu Tharr and Bilal (r.a.). His Eminence, Ali (a.s.) was also present. The Holy Prophet (s.a.w.s.) asked them all to sit down and they sat down in a circle. Then the Holy Prophet (s.a.w.s.) placed his hand on that poisoned meat and blew from his holy mouth over it, reciting:

بِسْمِ اللَّهِ الشَّافِى، بِسْمِ اللَّهِ الْكَافِى، بِسْمِ اللَّهِ الْمُعَافِى، بِسْمِ اللَّهِ الَّذِى لا يَضُرُّ مَعَ اسْمِهِ شَىْ ءٌ، وَ لا دَاءٌ- فِى الأَرْضِ، وَلا فِى السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

BISMILLAAHIR RAHMAANIR RAHEEM. BISMILLAAHISH SHAAFEE, BISMILLAAHIL KAAFEE. BISMILLAAHIL MU'AAFEE, BISMILLAAHIL LADHEE LAA YAZ"URRU MA-A ISMIHI SHAYUN WA LAA DAAUN FIL ARZ"I WA LAA FIS SAMAAI WA HUWAS SAMEE'UL A'LEEM.

Translation: In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then he asked all of them to begin eating the

meat taking the Name of Allah. The Holy Prophet (s.a.w.s.) himself also ate therefrom. All ate fully. Then all drank water. Thereafter the Holy Prophet (s.a.w.s.) ordered: Detain this woman. Next day when she was brought to the Holy Prophet (s.a.w.s.) he told her: Did you see that all these persons ate your poisoned food and all of them ?have been saved by Allah with His grace

She said: O Allah's Messenger! Until now I had a doubt regarding your messengership, but now I am fully convinced that you are Allah's true messenger and I give witness that there is no one worth worshipping except Only One Allah; that He is One and He has no partner and that you are His servant and Messenger. The faith of that lady .turned out sincere

Imam Zainul Aabideen (a.s.) has narrated from his ancestors that when the Holy Prophet (s.a.w.s.) was invited for the funeral prayer of Baraa, he asked: Where is Ali? The companions replied: He has gone to Quba for some errand for a Muslim. The Holy Prophet (s.a.w.s.) sat down and did not offer Prayer. The companions asked about the reason of doing so. The Holy Prophet (s.a.w.s.) replied: My Lord has asked me to delay the prayer till Ali arrives and forgives Baraa for uttering some words, which he had uttered addressing him in the presence of His Prophet, and thereby Allah may make Baraa's death an expiation of his misdeed. A person present at the time of Baraa's talk with Ali (a.s.) said: Baraa

was merely joking and not talking seriously and truly from his heart. The Holy Prophet (s.a.w.s.) said: Had his words been seriously true, Allah would have nullified his deeds even if it were equal to donating in the path of Allah, gold and silver enough to fill the space between earth and sky. But it was mere witticism and Ali (a.s.) has forgiven him. Yet I want that none of you should imagine that Ali (a.s.) is angry with him. Therefore he may again appear and forgive him front of you, so that the latter's nearness to Allah may enhance. In the meantime, Ali (a.s.) came up there, stood in front of the body (of Baraa) and said: O Baraa! May Allah have mercy on you. You were fasting numerously and offering Prayer frequently and you died in the path of Allah. Thereafter the Holy Prophet (s.a.w.s.) said: Had there ever been any dead person who had become needless of the burial prayer led by the Holy Prophet (s.a.w.s.), he would have been Baraa because Ali (a.s.) has prayed in his favor. Then the Holy Prophet (s.a.w.s.) stood in front of Baraa's body and offered the funeral prayer and the burial was finalized. When the group returned from the graveyard and sat for condolence the Holy Prophet (s.a.w.s.) remarked: O heirs and friends of the late Baraa, you are deserving congratulation more than condolence because your master went, for the sake of Baraa, from the first to the seventh sky and from the Kursi to

the Arsh and took the soul of Baraa covered in curtains and made it enter Paradise. All treasurers of Paradise came out to welcome him and the Houries looked at him from their apartments and all of them talked with him that which is known only to Allah (what they said). O soul of Baraa, glad tidings to you for the Prophet of Allah remained in wait for your sake, so that Ali may arrive and pray in your favor. Know that upholders of Arsh have on behalf of Almighty Allah, informed us that He says: O my servant and O one who died in My faith, had your sins been as many as pebbles on the earth, particles of dust, drops of rain, leaves of trees, hair of animals and their looks and breaths and movements and stops, I would have pardoned them all because of .Ali's prayer in your favor

part ۶

Thereafter, addressing the audience, the Holy Prophet (s.a.w.s.) said: O servants of Allah! Be worthy of Ali's pleasure and refrain from His displeasure and curse, because one whom he curses will be destroyed even if his good deeds are equal to the number of entire creation. Similarly, if Ali prays in favor of one, one will be made successful by .Almighty Allah even if his sins equal the number of creations

The incident wherein a wolf talked with him is like this: The Messenger of Allah (s.a.w.s.) was once sitting when a shepherd came up trembling due to what he had observed. Looking at

that shepherd from a distance the Prophet said to the companions: The story of this man is indeed very strange. When he approached and came close, the Prophet told him: Tell us, why are you shaking so much? That man replied: It is because of a very wonderful and awful happening. I was in the midst of my goats, when suddenly a wolf arrived and took away one of my animals. I at once hit that animal with a stone from a sling and got the lamb released. Then that wolf came from another side and took off another lamb, which also I got from his clutches as before. This happened four times. Finally that wolf came up with its female and was about to attack my lambs. Again I intended to stone it but lo, it sat upright and spoke up: Are you not ashamed of depriving me of my food? Why do you not allow me to take what Almighty has created ?for my survival? Do I not need sustenance

This strange happening made me speak up: How wonderful that a tongue-less wolf talks like a human being! Thereupon that wolf told me: May I tell you about an event which is more wonderful than my talking like men? Once upon a time the Holy Prophet (s.a.w.s.) was sitting between two rocks, giving information about the past and future to people. But the Jews, despite knowing through their religious books, that the Holy Prophet (s.a.w.s.) was absolutely truthful and more graceful and excellent, deny

him and do not believe in his messengership. The Holy Prophet (s.a.w.s.) resides in Medina, giving remedy for every ailment, both physical and spiritual. So O Shepherd! Go there and put faith in him, that is in Muhammad (s.a.w.s.), so that you may be protected from divine chastisement. Go to Medina and become an obedient Muslim to save yourself from divine hardships and other calamities. Hearing this, I said to that wolf: By God, I am extremely astonished by your words. I now feel ashamed for preventing you from devouring these goats. Here they are. Take and eat at your will. I do not come in your way now. Then the wolf replied: O servant of Allah! Be thankful to Almighty Allah, Who included you in those who take lesson from events showing Signs of Allah and who obey His commands. But still more hard-hearted is one who disregards the rights of Ali (a.s.), the brother of Muhammad (s.a.w.s.) despite observing his greatness and inspite of the bounties, which he grants from Allah. He also sees the vastness of his knowledge which is unparalleled and his courage and bravery which are also same. Equally incomparable are his sacrifices in defense of Islam. He also knows that the Holy Prophet (s.a.w.s.) has ordered all to befriend his friends and to oppose his foes. The Holy Prophet (s.a.w.s.) has also stated unequivocally that Almighty Allah will not accept any good deed of his (Ali's) opponent, however great that fellow may be. Despite all this, that unfortunate fellow

opposes Ali (a.s.) and oppresses him and befriends his foes. It is much more astonishing than your preventing me from eating the goats. The shepherd then asked the wolf: Will it ever so happen against Ali (a.s.)? The wolf replied: Yes. Rather worse than that. The evildoers will, shortly, kill him and his innocent offspring and arrest their womenfolk. Despite these evil-doings they will claim to be Muslims. This is stranger than all others and hence Almighty Allah has decided that we, the wolves, will in Hell, tear them into pieces and this torment and chastisement of these evildoers will give us real pleasure. Their wailings will make us joyful. Then I said: Had there not been now in my possession, some goats which are the trusts of other people, I would have left them here and proceeded to the Holy Prophet (s.a.w.s.) to be fortunate enough to kiss his holy feet. The wolf said: Then you may now at once go there and leave these goats in my protection. I'll take care of them on your behalf. The near-most angels will protect me, because I am a friend of Allah's Wali. In short, I entrusted my goats to .that wolf and its female and came to you

At that moment, the Holy Prophet (s.a.w.s.) glanced at his audience and found that some were pleased, but some were thinking that it was a made up story and they doubted its reliability. Their faces showed disbelief. Such hypocrites began to tell one another in a low voice

that this Muhammad (s.a.w.s.) had hobnobbed in advance with this man to entangle unaware people in his snare. When the Prophet came to know about this through divine revelation he said smiling: If you have doubt about what this shepherd has said, let it be with you. But I am convinced that he is telling the truth and that person has also believed in the words of this shepherd that Ali was with me in the heavenly domain (Arsh) of the Almighty in the world of spirits and who will also take rounds with me in the canals of life in Paradise and who will also follow me in escorting good people to Paradise and whose Noor was with mine in pure loins and holy wombs. That Noor even now walks with me rising ranks of excellence. The costly dresses of Ilm (knowledge). Hilm (tolerance) and Aql (wisdom) given to me by Allah have been given to him too. He is my brother who got separated from me, when my heavenly Noor was transplanted in the loins of Abdullah and his in those of Abu Talib (a.s.). He is my companion in attaining ranks and he is fully just, that he is Ali Ibne Abi Talib (a.s.), the Siddiq-e-Akbar and the Saaqi of Hauze Kauthar and his Wilayat (guardianship) and Mawaddat (love) is a treasure for the believers. He is the pillar of religion and its support. He knows most of what I know and he is a forerunner in wars for truth. He is

brave and courageous, while facing my enemies like a lion. He became a believer first of all others and he is above all in being happy at what Allah desires. He is also unique in wiping out the disobedient and rebels. He is able to defeat false allegations. He testifies the words of this shepherd. Allah has said that his eyes and ears and hands are like my eyes, ears and hands. He has been made my supporter and helper. So when he is with me, I don't care for those who give up my company and go wayward. .I have no grief for such deviators

This perfect gentleman testifies what this shepherd has said and states that Almighty Allah will decorate Paradise with him and his friends and fill up the Hell with his enemies. No one from my Ummah can try to equal him. When he is pleased, I care the least for what others dislike and when he has true affection for me, I do not fear the enmity of others. This is Ali Ibne Abi Talib (a.s.). Even if all in the world and the sky become disbelievers, Allah will make him help His religion himself alone. If the entire creation become his enemy, he alone will rise up to oppose them all and sacrifice his .life to help the religion of Allah and to nullify the path of satan

Thereafter he said: The eyewitness of this event is not far away. Let us go to the herd .and see those two wolves

If they talk with us and if we observe them grazing the sheep, the fact will be testified. Otherwise we will stand on our earlier view. Finally the Holy Prophet (s.a.w.s.) along with the Ansaar and Muhajireen, proceeded towards that herd. Observing it from some distance, the shepherd exclaimed: That is my herd. The hypocrites asked: Where is the pair of wolves? Getting nearer, they saw that the two wolves were taking rounds protecting the herd. Whenever any of the sheep separated from the herd, the wolves drove them back. The Prophet said: If you desire, I may prove that my only aim was to make you hear the wolves talk. The companions replied: Yes, O Allah's Messenger, Do so. Then the Holy Prophet (s.a.w.s.) said: You may encircle me, hiding me from the eyes of the wolves. After compliance with this command, the Holy Prophet (s.a.w.s.) asked the shepherd: Just go to the wolves and say: Which one of you had talked with me about Muhammad? Then the male wolf began to approach one person and returning from him to another one finally reached the middle of the herd and then came up with its female to the Holy Prophet (s.a.w.s.). Then by the Might of Almighty Allah, both spoke up: Our Salaam to you, O Messenger of the Lord of the worlds and O the best among the creation! Then they rubbed their cheeks on ground and rolling and tossing about on ground said: We are inviting people towards your honor and we

sent this shepherd to you. Then addressing the hypocrites the Prophet said: Now no excuse is left for the disbeliever and hypocrites. Then he added: Now, this shepherd's words about my messengership have come true. Now if you like, you may also get testified the other thing, that is, the truthfulness of Ali (a.s.). The companions replied: Oh yes, Messenger of Allah! The Holy Prophet (s.a.w.s.) then said: All of you now encircle Ali (a.s.). The companions encircled Ali (a.s.). So when they hid Ali behind them, the Holy Prophet (s.a.w.s.), addressing the wolves said: Just as you pointed to me and gave my sign to the people, give the sign of Ali (a.s.) also so that people may know that what you said in his praise is true. Hearing this, the wolves came forward. They began to look closely at the faces and feet of all present there. They left all and finally when they reached Ali (a.s.) they rubbed their cheeks on ground and rolling and tossing at his feet spoke up: Peace be on you, O Mine of magnanimity, peak of intelligence, Scholar of the earlier scrolls, legatee of Muhammad Mustafa (s.a.w.s.), one whose friends have been made fortunate by Almighty Allah and whose foes have been declared as doomed forever by Almighty Lord. Allah has made you the chief of the progeny of Muhammad (s.a.w.s.) and of the holy family members. Peace be on you, O one whom all on earth if they befriend you like those who have befriended you

in the heavens all of them would have become good and selected. Salam on you, one about whom it has been destined that if anybody donates everything between the earth and the sky in God's path but with even an iota of grudge against you in his heart that fellow would earn nothing but hellfire and wrath of God.

part ٧

The companions became extremely astonished at all this. They said: We never knew that even animals are so respectful and obedient to Ali (a.s.). The Holy Prophet (s.a.w.s.) said: You are amazed by seeing only one animal's obedience. Who knows how will be your astonishment if you observe how much high is the rank of Ali (a.s.) in the eyes of all the animals on the land and sea and angels in high heavens. By Allah! I have seen the image in the sky near Sidratul Muntaha. Almighty had created that image to fulfill the longing of angels who were eager to see him. There I witnessed that the respect and humility shown by angels to the image of Ali (a.s.) was much more than the humility shown by these two wolves. Why should all wise people and angels not become respectful for him about whom the Almighty has, swearing by His self said: I will raise the rank in Paradise equal to ١,٠٠,٠٠٠ years' journey in favor of one who shows even an iota of humility towards Ali (a.s.). So now you can understand that Ali's rank is much more than what you are being

.shown here

The event in which a branch of a date tree wept for the Holy Prophet (s.a.w.s.) is thus: The Holy Prophet (s.a.w.s.) used to rest on a wooden staff in the mosque of the Prophet, whenever he gave any sermon. One day the companions said: O Allah's Messenger! The audience has now increased and all of us desire to be able to look at your holy face. So if you allow, we may erect another stand with some legs wherefrom you may deliver the sermons. The Holy Prophet (s.a.w.s.) allowed them to do so. They made a new stage. The following Friday, when the Holy Prophet (s.a.w.s.) went on that stage the earlier pillar began to weep like a woman weeping over her dead child. That pillar then cried loudly like a woman in labor. Hearing this, all in the mosque began to cry and became very restless. They approached the Holy Prophet (s.a.w.s.) who, then, went to the weeping pillar, embraced it and said affectionately: The Messenger of Allah has not discarded you to belittle you. The aim was only to ensure the good of Allah's servants to some more extent. So rest assured that your rank and honor can never become less, because you have been a resting support for the Messenger of Allah. This calmed that pillar and the Prophet went on the stage and said to the audience: O Faithfuls! Just observe, this pillar is weeping for being separated from the Messenger of Allah, saddened by this distance. But there

are some people who oppress their own selves and don’t care for nearness to or distance from the Prophet. Had I not embraced and calmed this pillar, it would have continued to weep and shriek till Judgment Day. On the other hand, there also are some people who weep like this pillar due to their separation from Allah’s Messenger and his legatee, Ali (a.s.). For being a true believer it is enough that his or her heart gets full of affection for Muhammad and Ali (a.s.). You have just seen how and why this wooden pillar was weeping and how it calmed. The holy companions said: Indeed, O Allah’s Messenger. Then the Holy Prophet (s.a.w.s.) said: By Allah! Who sent me to His creation making me His true messenger, the longing of the managers of Paradise and of all the servants and houries therein and of the palaces and gardens in the high heavens to see the faces of those who love Muhammad and his purified progeny (s.a.w.s.) and who are against their enemies is far more than the longing of this wooden pillar. What calms them is the Durood recited by our Shias for Muhammad (s.a.w.s.) and the pious household of the Prophet of Allah, their voluntary Prayer or fasts or charities. They get the greatest happiness and satisfaction when they hear how Shia faithfuls have helped their brothers-in-faith and supported them in difficult times. On hearing such good news, they talked among themselves: Make no haste, because your master has delayed his arrival

so that his or her ranks in Paradise may go higher by behaving nicely with their believer brothers and sisters. Their grief due to separation from believers becomes less and they get peace the most when Almighty Allah informs the residents, servants and houries etc. in Paradise that the Shias who are your owners are being suppressed by enemies and Nasibis; that they are suffering many hardships; that they are pulling on with dissimulation and are being patient. After hearing this, they also say: We are also resorting to patience in their separation just as they keep patience even after hearing indecent talks about their leaders and elders, control anger and refrain from exposing the truth when they see the oppression of the oppressors and when they find themselves in weak condition unable to defend themselves. At that time our Lord Protector says: O residents of My Paradise! O treasurers of My Mercy! I have not been miserly in the arrival of your husbands and possessors and beloved to you. Rather, the aim is that they may attain the maximum of My Kindness and Mercy by doing more and more good to their brothers-in-faith, and by helping their poor and oppressed friends-in-faith, and by practicing dissimulation while tolerating the high-handedness of the infidels and sinners. When they will be perfect in this regard, I will send them to you in a very good condition. So, congratulations to you. When they hear .this voice, their weeping stops

The story about the Jews who died due to the

poison they had prepared to kill the Holy Prophet (s.a.w.s.) is thus: When the Holy Prophet (s.a.w.s.) proclaimed the religion of Islam in Medina, Abdullah bin Ubayy became extremely jealous; so he resorted to a conspiracy, dug a pit in his house and erected poison coated knives and lances and covered it all by a thick mat or carpet. He also tied a border of that carpet with a wall so that when the Holy Prophet (s.a.w.s.) and his companions arrive, they may fall in that pit. He also hid some of his evil-minded companions armed with swords, so that when the Holy Prophet (s.a.w.s.), Ali (a.s.) and other companions comes out, they might be attacked and killed. Besides, he also prepared poisoned food so that if the first plan fails, they may be finished by the poisoned food. Finally he went and invited the Holy Prophet (s.a.w.s.) and his close companions for the feast, and the Almighty Allah, through angel Jibraeel, informed the Holy Prophet (s.a.w.s.) about all these evil plans. Jibraeel (a.s.) advised the Prophet to sit where the mischief-maker Abdullah bin Ubayy might suggest and also to eat the .food offered by him so that this miracle may be observed by them all quite clearly

In short, the Holy Prophet (s.a.w.s.) went to that fellow's house with his companions and sat on the carpet prepared by him. Yet they remained safe because Allah had hardened the carpet and the ground beneath it became stony and leveled. The hypocrites were amazed beyond measure. Then

he put the poisoned food before his guests. Before extending his holy hand to the :(food, the Holy Prophet (s.a.w.s.) asked Ali to recite these words (as he himself recited

بِسْمِ اللَّهِ الشَّافِی، بِسْمِ اللَّهِ الْکَافِی، بِسْمِ اللَّهِ الْمُعَافِی، بِسْمِ اللَّهِ الَّذِی لا یَضُرُّ مَعَ اسْمِهِ شَیْ ءٌ [وَ لا دَاءٌ] فِی الأَرْضِ وَلا فِی السَّمَاءِ، وَ هُوَ السَّمِیعُ الْعَلِیمُ

BISMILLAAHIR RAHMAANIR RAHEEM. BISMILLAAHIS SHAAFEE, BISMILLAAHIL KAAFEE. BISMILLAAHIL MU'AAFEE, BISMILLAAHIL LADHEE LAA YAZ"URRU MA-A' ISMIHI SHAYUN WA LAA DAAUN FIL ARZ"I WA LAA FIS SAMAAI WA HUWAS .SAMEE'UL A'LEEM

Translation: In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on .earth nor in the sky and He is the Hearer, the Knower

.Then all of them ate the food, got satisfied and returned hale and hearty

When companions of Abdullah bin Ubayy saw this, they thought that perhaps he had forgotten to poison the remaining food, so they poisoned it. His daughter who had prepared all these plans saw that the mouth of that pit had been closed and that it had become hard like the ground she herself sat on. But when she sat, Almighty Allah reverted that to its earlier condition and that cursed woman fell down into it and died and the inmates of that house began to weep and cry in grief. At that time Abdullah bin Ubayy, the mischievous

fellow warned the people of his house and ordered them not to say that she died after falling in the pit otherwise, they will be disgraced and Muhammad will know that it was all due to their conspiracy. So they were weeping and saying: The bride for whose marriage this feast was arranged, has died. And all who ate that leftover food also died. When Abdullah bin Ubayy came to the Prophet, the latter asked the cause of that girl's death. The great liar replied that the girl fell down fatally from the upper floor of the house and all who ate, died due to overeating. Thus the conspirators did .not reveal the true cause

Imam Zainul Aabideen (a.s.) has said that a similar situation was faced by Ali Ibne Abi Talib (a.s.) with regard to Jadd bin Qais. Jadd was a follower of Abdullah bin Ubayy in hypocrisy. On the other hand, Ali was very much like the Holy Prophet (s.a.w.s.) in character and elegance. After Allah made Abdullah bin Ubayy and his co-conspirators lick dust and made their own trap destroy them, Abdullah bin Ubayy met Jadd and said: Muhammad is an extremely clear magician but Ali is not so clever. Therefore, invite Ali for a feast in your house and after digging the foundations of the walls of your garden, make some men stand behind holding that wall with the help of wooden planks. When Ali and his companions begin to eat, let the wall fall on them, so that all may die

.together. The cursed one did so

When Ali (a.s.) arrived, he gave that wall a support of his holy hand and prevented it from falling. Then he asked his faithful companions to start eating reciting: Bismillaah. Ali (a.s.) himself also began to eat with them. When all ate perfectly, then also he kept the wall, which was thirty yards long, fifteen yards high and two yards thick, from falling. His faithful companions said: O Sir! How can it be that we continue eating and you continue to hold this heavy wall from falling. How hard it is for your honor. Amirul Momineen (a.s.) replied: I find this wall lighter than the morsel of food in my right hand. Jadd bin Qais then fled away from there imagining that Ali (a.s.) and his companions will be killed under the falling wall and then the Prophet will call him to giving compensation. He hid in the house of Abdullah bin Ubayy. Finally they came to know that Ali (a.s.) had stalled the wall from falling with his left hand and was eating with his companions with his right hand and that they had not been crushed under the wall. Hearing this, Abushuroor and Abuddawahi, who were the original planners of this plots said: Ali is very expert in the magic of Muhammad, so we cannot defeat him. At last when all had eaten, Ali (a.s.), with his left hand, made that wall stand upright, filled up its gaps and returned from there with his companions safely. Seeing him

back, the Holy Prophet (s.a.w.s.) told Ali (a.s.): O Abul Hasan! Today you acted like brother Khizr (a.s.). He had also repaired a falling wall. Almighty Allah had made that .job easy for Khizr (a.s.) through our Ahlul Bayt's supplication

part ٨

The story wherein the Almighty Allah had made little food more for the sake of the Holy Prophet (s.a.w.s.) is thus: One day the Holy Prophet (s.a.w.s.) was sitting with his companions, including righteous Muhajirs and Ansaar. He said: I feel like eating Hareera prepared with ghee and honey. Amirul Momineen (a.s.) said: I also feel like you. Then the Holy Prophet (s.a.w.s.) asked Abul Fazl: How do you feel? He replied: I would like to eat roasted shoulder meat of a sheep. When inquired from Abu Sharur and Abudawahi they also said: A lamb's roasted meat of chest. Then the Holy Prophet (s.a.w.s.), addressing the audience said: Who from the believers will give a feast to the Messenger of Allah (s.a.w.s.) and his companions? Who will give them food desired by them? When Abdullah bin Ubayy heard this, he thought of planning some mischief to kill them all, sparing the world from them. So he got up saying: O Allah's Messenger! I am prepared to give you all the proposed feast. I have ample wheat and ghee for making Hareerah and also have a lamb for roasting. The Holy Prophet (s.a.w.s.) said: All right, we agree. So the hypocrite went to his house, prepared the said eatables and mixed poison in them. Returning to

the audience, Abdullah bin Ubayy said: Please come alone as the food is ready. The Holy Prophet (s.a.w.s.) asked: Whom should I bring with me? The hypocrite replied: You may come with Ali, Salman, Abu Tharr, Miqdad and Ammar (r.a.). The Holy Prophet (s.a.w.s.) then asked: Should Abushuroor, Abuddawahi, Abulmalahi and Abunakat not come? Abdullah bin Ubayy said: No please. The reason for excepting was that they were partners in his hypocrisy. The Holy Prophet (s.a.w.s.) said: I will not eat unless all of them and the Helpers and the Ansars are also invited. Abdullah said: O Prophet! The food is not that much in quantity. It can be served only to a few persons. The Holy Prophet (s.a.w.s.) said: O Abdullah! Almighty Allah has sent down a plate of food containing some loaves and some fish. Yet he gave such a bounty in it that ۴۷۰۰ persons ate and became fully gratified therefrom. Then Abdullah said: If it is so, you may bring all of them. The Holy Prophet (s.a.w.s.) then called out: O Muhajireen and Ansaar! Come along with me for a feast at the house of Abdullah bin Ubayy. Seven to eight thousand persons proceeded to the house of Abdullah bin Ubayy along with the Prophet. Then Abdullah told his companions: What should be our plan now? We wanted to kill only Muhammad and few of his close associates. We never wanted to kill all these people who are here. We understand that when Muhammad will be no more, all his companions

will get separated from one another; not even two will agree on a point (so what is the use of killing them all?). Then he asked his companions take up arms and be ready for a fight so that when Muhammad dies of poison and when his companions think of taking revenge, they may be able to fight them. Finally, when all the invitees entered the compound of Abdullah, he asked the Holy Prophet (s.a.w.s.) and his close friends Ali, Salman, Miqdad and Ammar (r.a.) to sit in a small room. He asked all others to sit in the garden and in other parts of his house. Some may wait at the door. They may take the place of the first group when they finish eating. But the Holy Prophet (s.a.w.s.) said: The Almighty, Who can give bounty in a little food can also widen this house amply. Then the Holy Prophet (s.a.w.s.) called out: O Ali, Salman, Miqdad, Abu Tharr, Ansaar, Muhajireen all of you may enter this house. So all entered and made a circle around the Holy Prophet (s.a.w.s.) (like Hajis who circle the holy Kaaba). Wonderfully all of them accommodated in that house comfortably and there still was room for one person between all seated there. When Abdullah came in, he was extremely astonished to observe such vastness in his room. Then the Holy Prophet (s.a.w.s.) said: Bring to us whatever you have prepared for this feast. Then he placed the eatables in front of the Prophet and said: O Allah's

Messenger! You may take food first, then may Ali and thereafter your nearest companions, one by one. The Holy Prophet (s.a.w.s.) replied: Never mind that. Then the Holy Prophet (s.a.w.s.) put his holy hand on the plate, likewise did Ali (a.s.). Seeing this, Abdullah asked: Is it not better that you may, O Ali, eat along with your friends and allow the Holy Prophet (s.a.w.s.) to take his food separately?! Hearing this, the Holy Prophet (s.a.w.s.) said: O Abdullah! Compared with you, Ali (a.s.) is more knowledgeable about Allah and His Messenger. Allah has never kept distance between me and Ali. He created me and him with same Noor. He then brought our Noor before the residents of the earth and heavens, and angels, Jinns and wind and took a word of promise from them all that all of them will befriend our friends and oppose our opponents. The intention of myself and of Ali is always the same; my aim is his aim. Whatever he likes, I also wish for that. His pleasure pleases me and his sorrow makes me sorrowful. Therefore, O Abdullah, Ali will eat with me, because he is more well versed with me than you are. Abdullah replied: All right. Then he sent a word to Jadd bin Qais and Mazat saying: We wanted to kill one, but now they are two. Now both of them will die and we will get rid of them. So this is the hour of their destruction and of our happiness, because had Ali

.remained alive, he would have surely fought against us

Abdullah had gathered his co-hypocrites around his house so that when the Holy .Prophet (s.a.w.s.) dies of poison, they may attack and finish his companions

Finally the Prophet and Ali (a.s.) ate that Hareerah fully. Then the desired two things were put before those who had asked for side and chest meat of a lamb and they also got satisfied. All the time Abdullah kept looking at them thinking that they were about to die. But the eaters were hale, healthy and joyful. Thereafter the Holy Prophet (s.a.w.s.) said: O Abdullah! Bring that roasted lamb. When it was brought, the Holy Prophet (s.a.w.s.) said: Keep this roasted lamb in the centre of this house. Abdullah exclaimed: O Prophet! How will the hands of the people reach this meat?! The Holy Prophet (s.a.w.s.) told him: The Almighty Who widened this house so much, will also lengthen the hands of the eaters. And so it happened and the hands of the guests became long enough to reach that mutton and they ate it. Allah made that lamb enough to gratify so many people. Only bone remained. When all had eaten, the Holy Prophet (s.a.w.s.) covered those bones with his handkerchief and asked Ali (a.s.): Just pour the Hareera on this and so he did. All took that also to their gratification. Then the guests said: O Allah's Messenger! We would like to have milk. The Holy Prophet ,(s.a.w.s.) said: The rank of your Prophet, compared to that of His Eminence

Isa (a.s.), is far more higher. Allah had enlivened dead ones for the sake of Isa (a.s.). He will do so also for your prophet. Then the Holy Prophet (s.a.w.s.) spread his :handkerchief over those bones and recited a supplication, saying

O Allah! Just as You provided bounty in this animal please recreate the same bounty .again and feed us with its milk

Next moment, by the Command of the Almighty, flesh covered those bones and it made movement and the animal got up and its udders filled up with milk. The Holy Prophet (s.a.w.s.) then called out for utensils and got them filled with a lot of milk and gave it to all in ample quantity and it satisfied them all. Thereafter he also said: Had I no fear of my community becoming animal-worshipper like the people of Bani Israel, who had begun to worship a calf, I would have allowed this goat to live and to graze at it's will. Then he again made a supplication, requesting Almighty Allah to turn that animal into bones and it so happened at once. Then the Holy Prophet (s.a.w.s.) returned therefrom along with his companions. The companions then began to discuss the amazing events of the small house becoming big and the little food becoming more and of the dispelling of the effect of poison. The Holy Prophet (s.a.w.s.) told them: These happenings make me think of the bounties of various gardens of Paradise, which will be made more bountiful for our Shias. He said that some Shias

are so noble that the Almighty will grant them high ranks, palaces and fairies and other rewards of niceties that, in comparison, all the bounties of this world together would appear like only one grain of sand in an endless desert. It also so happens, he added, that often a noble believer gets entitled to such a rank in Paradise. Then he (in the world) observes a needy believer brother and behaves kindly with him, honors him, helps him and does not leave him to dishonor himself by approaching someone for help. At that moment, Lord Almighty Allah makes his residence in Paradise much more spacious just as you saw the broadening of this narrow house and the increase in this food. At such times, angels in charge of those places, request the Almighty saying: O Lord! We are not strong enough to serve here, so please appoint some more angels to help us in carrying out Your Commands. Almighty Allah responds: O angels! I do not wish to load you beyond your ability. Just tell Me how much more help you need? They urge: O Lord! A thousand fold more than our number may kindly be appointed. Yet there are also some such noble believers that for rewarding them in heavens, the concerned angels request for a million times more helpers. The reward of some is even greater. So Allah grants as much as is needed.

Whenever any believer behaves more nicely with his faithful brother, Lord Almighty multiplies the number of his heavenly helpers.

Thereafter the Holy Prophet (s.a.w.s.) said: Whenever I remember the event of eating that poisoned food and of our being patient and of Allah's removing that calamity from us and of granting bounty in our needed things, I also remember the patience of our Shias during dissimulation. Almighty Allah will grant great reward in Paradise due to their patience. So much so, that others will envy them in the heaven. Allah will address them saying: Congratulations for these bountiful luxuries which have been granted to you as reward of the patience you observed when you were being oppressed by unjust people in the world; when you were observing dissimulation .against the enemies of religion

:The verse of the Holy Quran

و ان کنتم فی ریب مما نزّلنا علی عبدنا ...

[And if you are in doubt as to that which We have revealed to Our servant...[۱۱۱

part ۹

Has been explained by Imam Zainul Aabideen (a.s.) saying: O polytheists, Nasibis and Jews who falsify Muhammad with regard to Quran and who deny that Muhammad (s.a.w.s.) and his brother Ali (a.s.), are higher in rank than the entire creation, because they are unparalleled in knowledge and in fighting Jihad against rebels and in helping noble persons and in rooting out sinners and evildoers and in killing infidel mischief-makers and in spreading the religion of Allah among the people of the world. If you have any doubt about whatever We have said in the Quran, which calls upon you to give up idol worship and all other than one God, and which

asks you not to befriend enemies of Allah and not to be enemies of the brother of Allah's Messenger and which insists and encourages you to follow the brother of Allah's Messenger and to believe in him and accept him as your Imam and to regard him as higher than everyone in excellence. It is so, because Almighty Allah will not accept Faith and obedience without friendship and affection for this Imam. If you imagine that whatever Muhammad (s.a.w.s.) says is not from Allah, but it is from his :own self, then

فآتوا بسوره من مثله ...

...Then bring a chapter like it

Simply: Make any human being like Muhammad (s.a.w.s.), compose at least a single chapter of Quran. You already know that he (Muhammad) has never gone to any learned author of a book and has never learned anything from anyone. You have remained with him both during his stay as well as his journeys. He has never got away from you to go to any other place. Even during his travels, many of you were always present with him observing his every word and deed. Yet he has now brought to you a Book that contains these marvels. Therefore, if in your opinion, Muhammad has himself made this Quran, you too have, among you, many unparalleled writers, authors and poets. So if he (Muhammad) is a liar then this language (of Quran) is also your language (Arabic) and he himself is also one of your people. His nature is also like yours. So it is possible

that in competition, the words of some of you may excel his or equal them because if it (Quran recited by him) is a human work and if it is not from Allah, then it is not impossible for anyone to equal it. So, you too bring such wordings, so that you and all those who know you fully, may know that he is a liar and who attributes his words falsely to Allah...

وا دعوا شهداءكم من دون الله .

And call your witnesses from those other than Allah.

Simply: And call, barring Allah, your other witnesses so that they may testify as per your imagination that you are telling the truth and that whatever you brought is like what Muhammad has brought. And your witnesses are those regarding whom you imagine that, in the presence of Allah, they will testify that you were worshiping them and they will also recommend in your favor.

ان كنتم صادقين .

If you are truthful ones.

Simply: If you are true in your word that Muhammad (s.a.w.s.) has made up this Quran by himself and given God's name to it, then:

فان لم تفعلوا .

Then if you cannot do it.

Simply: Then if you are unable to present its equal, and

ولن تفعلوا

And you will not be able to do it.

Simply: You surely will not be able to do so. Then know that you are untrue and Muhammad (s.a.w.s.) is the truest and most honest and he is the true messenger of the Lord of the worlds and also that Ruhul Ameen (angel Jibraeel) and his

Muhammad's) brother and his legatee Ali (a.s.) both are his helpers and supporters.) Therefore, believe in him and testify to whatever do's and don'ts he commands to you :(.and whatever excellences he describes about Ali (a.s

فاتقوالنار التى وقودها الناس و الحجاره

.Then fear the fire whose fuel is men and stones

Simply: And save yourselves from that fire of Hell which is fuelled by men and stones :of sulphur, being the hottest of all, which is

اعدّت للكافرين .

.Prepared for the disbelievers

Simply: It is prepared for deniers who deny the messengership of Muhammad (s.a.w.s.) and the rights of his brother and legatee, Ali (a.s.), and who do not accept his :Imamate. Then the Lord says

و بشّر الذين امنوا ...

...And give glad tidings to those who believe

Simply: And give glad tidings to those who believe in Allah and who accept your messengership; who accept whatever you say and who regard every deed and word of yours as correct and who, after you, consider your brother, Ali (a.s.), as their Imam and your selected legatee and who obey him in every matter fully and believe him to be equal to you in every virtue and greatness, excepting your messengership, which belongs only to you and none else, and who also understand that Paradise will be only for those whom he may select from his progeny (for obedience by Muslims) and (only those will go to Paradise), who befriend him and all of his friends and who are inimical to all of his enemies, also they should remember that they will

:be released from hellfire only when they stop befriending his foes and

وعملوا الصالحات

.And perform good deeds

Simply: Who did good deeds - that is fulfilled the obligatory duties and refrained from prohibited things; and who did not behave like ones who deny you. So give glad tidings :to such people that

انّ لهم جنات تجری من تحتها الانهار

.For them are gardens beneath which rivers flow

:Simply: For them are gardens wherein, beneath its trees and palaces, rivers flow and

كلما رزقوا منها من ثمره رزقا

Whenever they shall be given a portion of the fruit thereof

:Simply: When these people are provided with some of those fruits they will say

قالوا هذه الذی رزقنا من قبل

.They shall say: This is what was given to us before

Simply: These are the same things, which were given to us in the world, their names too being like those in the world for example, apple, pomegranate etc, though the things there will be quite different, as their taste and fragrance will be far nicer. The fruits of this world get transformed...afterwards in dirt and after being eaten (in human body) they also create blood, phlegm, bile etc. but the heavenly fruits are not like that. Rather, after one eats them, they create such a liquid which while flowing in .veins, gives out fragrance which is better than musk

و اتوا به متشابها

.And they shall be given the like of it

Simply: The fruits which will be given to them, will be similar in shape as they will be nice and desired ones, none of them being of lower quality

because each and every fruit of Paradise will be extremely beautiful, fragrant and tasty and not like those in the world, some of which remain unripe and some go overripe losing their taste, turning bitter and loathsome due to several defects. The heavenly fruits will be similar to those in this world to the extent that their color and appearance will be similar, but their taste will be quite different.

و لهم ازواج مطهره

And they shall have pure mates in them.

Simply: And in Paradise, they will be given wives who are free from every dirt, uncleanness and repulsive matter, like menstruation and other labor time discharge. They will also not be like women who enter everyone's house. Neither will they be married nor mischievous and lazy and cheaters to their husbands or quarrelsome nor angry towards their husbands nor adulteresses. They will have none of these defects.

و هم فيها خالدون .

And they will abide therein forever.

Amirul Momineen (a.s.) said: O my Shias! Fear Allah and protect yourselves from becoming fuel of hellfire. Don't be a disbeliever and don't oppress your believer brothers so that you may be spared from hellfire. Whoever from you is a participant in oppressing his faithful brother (loving us) will be hurled by Allah into Hell. Allah will hold him in heavy chains and yokes from which he will not be freed until we recommend his case; but we too will not recommend his case unless one whom he had oppressed, forgives and recommends his favor. Thereafter, of course, we will mediate

and intercede and then our recommendation will be accepted by the Most High and Almighty Allah. Otherwise, he will remain in chastisement for a very long time.

Imam Zainul Aabideen (a.s.) said: O Our Shias! Paradise would surely be given to you, sooner or later. But do wish to earn higher ranks and know that the highest rank would be for that person and the finest palaces will be given to one who answers his faithful brother's requests and who will fulfill his hopes behaving sympathetically with the needy, because if someone engages smilingly with his poor needy faithful brother-in-faith, Allah as its reward, brings the best Paradise nearer to him by a distance of a million years' journey and he enters it, even if, (due to other reasons) he might have become worthy of Hell. Therefore it is better for you to understand that no good gesture, however small it might be, is insignificant, because that small loveful gesture can benefit in a place where nothing would equal it in benefit.

Exegesis of Surah Baqarah: Verse ۲:۲۶-۲۷

part ۱

Regarding the Almighty's words:

انّ الله لا يستحى ان يضرب مثلا ما بعوضه فما فوقها فامّا الذين امنوا فيعلمون انّه الحق من ربهم و اما الذين كفروا فيقولون ماذا اراد الله بهذا مثلا- يضلّ به كثيرا و يهدى به كثيرا و مايضل به لا الفاسقين الذين ينقضون عهدالله من بعد ميثاقه و يقطعون ما امرالله به ان يوصل و يفسدون فى الارض اولئك هم الخاسرون

Surely Allah is not ashamed to set forth any parable-(that of) a lowest or any thing above that; then as for

those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors. Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are [the losers.[١١٢

Almighty Allah does not hesitate in giving examples or parables, be it of a mosquito or anything bigger. Hence the Faithful must know that it is Truth, which is from Almighty and those who are disbelievers, say: What does God mean by it and what does He aim !?at by giving such parable

In reply) Allah says: He makes many wayward by giving such parables (as they do not) ponder over it carefully) and also He guides many to the Right Path (who realizing the truth, accept it). He misguides only those evildoers who break bond after making it firm with Allah, who break what He orders to join, who spread corruption in the world. .Such people are real losers

Imam Hasan Askari (a.s.) said: Imam Muhammad Baqir (a.s.) says that when Almighty :Allah revealed this verse

يا ايها الناس ضرب مثل فاستمعوا له انّ الذين تدعون من دون الله لن يخلقوا ذبابا و لو اجتمعوا له.

O people! a parable is set forth, therefore listen to it: surely those whom

[you call upon besides Allah cannot create a fly, though they should all gather for it.[۱۱۳

:In the above verse, He has mentioned a fly and in the following verse, He says

مثل الدين اتخذوا من دون الله اولياء كمثل عنكبوت اتخذت بيتا و ان اوهن البيوت لبيت العنكبوت لو كانوا يعلمون .

The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's [house- did they but know.[۱۱۴

And if these deniers know, they will realize that this example is accurate and correct :and He gave, at this place, two parables. One is

الدى استوقد نارا

[one who kindled a fire.[۱۱۵

:Whereby the infidels are likened with fire-igniters, and at another place

انزل من السماء ماء

[Or like abundant rain from the cloud.[۱۱۶

Like a man stalled in downpour. When infidels and enemies of Ahlul Bayt (a.s.) heard these two verses, they said: What kind of similes are these? Thereby, they were :taunting the Holy Prophet (s.a.w.s.), so the Almighty Allah revealed this verse

انّ الله لا يستحيى ان يضرب مثلا

[Surely Allah is not ashamed to set forth any parable.[۱۱۷

Simply: O Muhammad! Allah is not ashamed of giving examples, that is, He does not like to conceal a fact on account of such shame. He thus wants to make it clear to His :believer servants that

ما بعوضه فما فوقها

[that of) a lowest or any thing above that.[۱۱۸)

Simply: Be it an example of a mosquito or of something bigger, that is, a fly. When

.He sees His servants' benefit in giving that example, He describes it

فامّا الذين امنوا ...

[Then as for those who believe...[۱۱۹

Simply: Then those who believe and submit themselves to the commands of Allah and His Messenger and of the pure Imams and who do not confront them and who do not .interfere in the secrets and who do not reveal such secrets without their permission

فيعلمون

[they know...[۱۲۰

:Simply: The believers having such virtues know very well that

انّه الحق من ربهم ...

[that it is the truth from their Lord...[۱۲۱

.Simply: This parable is true and it is from our Lord, Who only intends to clear His aim

و امّا الذين كفروا

[And as for those who disbelieve...[۱۲۲

Simply: But those who denied and thereby went into 'how' and 'why' in the matter of ...Ali's Wilayat and who disregarded the divine command of obeying the Imam

فيقولون ماذا ارادالله بهذا مثلا يضل به كثيرا و يهدى به كثيرا

They say: What is it that Allah means by this parable: He causes many to err by it and [many He leads aright by it![۱۲۳

The infidels say: God misguides many through such parables like this example and guides many. Therefore, there is no use of such example, because when He benefited :some, He also gave harm to some. Rejecting this argument, Almighty says

و ما يضلّ به الّا الفاسقين .

[But He does not cause to err by it (any) except the transgressors.[١٢۴

Allah, through this example, misguides only sinners, who do not think over what is said in these verses and attributes to Him that which He has not mentioned.

By so doing, they oppress only themselves. Now Almighty describes the attributes of such sinners, the hypocrites who have left the religion of Allah and who do not follow :it. He says

الذین ینقضون عهدالله ...

[Who break the covenant of Allah...[۱۲۵

part ۲

These are people who break the promise taken from them in the matter of Allah's Lordship, Muhammad's messengership and Ali's Wilayat. After making such a vow, they break it and now the Shias (who believe in all three statements) are people of .Paradise

و یقطعون ما امرالله به ان یوصل

[And cut asunder what Allah has ordered to be joined.[۱۲۶

Simply: And observe the kindness commanded by Allah with regard to blood relatives and give them their rights. But they cut them off (not observing their rights) and the Rahm (relation) which is the strongest and closest is the Rahm of Muhammad (s.a.w.s.), because this relation with Prophet Muhammad (s.a.w.s.) is like the relation of children with their mother and father. The Holy Prophet (s.a.w.s.) is more than parents and therefore, cutting it off is more severe than all other disconnections and hence .most harmful

و یفسدون فی الارض

[And make mischief in the land.[۱۲۷

Simply: Offenders are those, who after believing in the Imamate of this gentleman .(Ali), spread corruption on earth

اولئک هم الخاسرون .

[These it is that are the losers.[۱۲۸

People having such characters (vices) are the biggest losers, as they have harmed themselves by driving themselves to hellfire and depriving themselves of Paradise. Thus it is the greatest loss. They have earned permanent divine chastisement and lost divine bounties

.forever

Imam Muhammad Baqir (a.s.) said: If someone entrusts the wealth collected by him to us, thinking that we are deserving for it and are able to use that money in proper ways, then as its reward, Almighty Allah will grant him palaces in heaven beyond his .imagination. Only the donor knows its value

One who stops quarrelling and leaves his affairs to us and keeps away from tussles will, when he will be stopped on Sirat bridge and asked by angels regarding his deeds, an unseen voice will be heard from Allah: My angels! This servant of Mine has not quarreled and had entrusted his affairs to his Imams. You also must not quarrel with him. Take him to his Imams in Paradise, so that just as he was believing in them and .obeying them, he may enjoy happiness near his Imams in heavens

Whoever indulges in 'how' and 'why' in our affairs or takes objections to our dealings or disagrees with any of our utterances will, when he reaches Sirat bridge be stalled by angels – The angels will engage him in arguments regarding the aforesaid matters. At that time also, a voice will ask the angels to cross-examine that fellow. Thus this accounting will become lengthy thereby making his punishment in Hell more severe. That fellow will feel much ashamed. His repentance will be so hard that nothing will lessen it, except the Mercy of the Most Merciful Allah. If he had dissociated from Islam .totally, he will remain in Hell forever

Moreover, Imam Muhammad Baqir

a.s.) said: Whoever had fulfilled his vows and promises in the world, Allah will tell the) angels: Make Our promises to him also fulfilled in Paradise (what We had promised to him in the world). Behave mildly with him. Do not be harsh to him. Then the angels will .lead him to eternal Paradise

But one who severs relations, yet if he had joined the Rahm of Muhammad (s.a.w.s.) and had cut his own Rahm, the Rahms of Muhammad (s.a.w.s.) will intercede and tell them: You may take what you want from our obedience and good virtues, but forgive him. Then whatever obediences and good deeds will they seek from the Rahms of Muhammad (s.a.w.s.) will be granted to them and he will be pardoned and Allah will, by .His Grace, give to the givers its compensation, but will not decrease their own dues

One who joined his own Rahms but cuts the Rahms of Muhammad (s.a.w.s.) by denying their rights and keeping them away from their dues and by giving their names to others than them and spoke evil of the friends of their friends, to such person, on Judgment Day, angels will say: O servant of Allah! You, in order to announce the truthfulness of others, became the enemy of Muhammad (s.a.w.s.) and the members of his progeny (holy Imams) who were your Imams and guiding leaders. Now you may seek help from them so that they may assist you. In short, he will not find any helper and supporter and will enter the most

.painful and unbearable chastisement

Then he said: Those who give us our names and also our titles and who do not do so in favor of our enemies, except in such special times when we too give our names and titles to our enemies (per exigency), with regard to such persons, Allah Almighty will, on Judgment Day, ask us to ask from Him, with which we might like to help them. Then we will seek for them such a great thing that in comparison to it, the whole world would appear like a tiny mustard seed. Almighty Allah will grant that thing to them and .also multiply it manifold for them

Someone said to Imam Muhammad Baqir (a.s.): Some of your Shias imagine that the :BAOOZA’ (a lowest) means Ali (a.s.) and that what is meant by the words‘ (بَعُوضَةً) :word FA MAA FAUQAHAA (the bigger, fly) is the Holy Prophet (s.a.w.s.). His Eminence (فَمَافَوْقَهَا) replied: Such people heard a thing but did not put it in its proper place (could not understand correctly). The fact is that one day the Holy Prophet (s.a.w.s.) was sitting when Ali (a.s.) also was there with him. Suddenly he (Prophet) heard somebody saying: Maa Shaa Allah wa maa shaa Muhammad (meaning what Allah wishes and what Muhammad wishes). And another person said: Maa shaa Allah wa maa shaa Ali (meaning what Allah wishes and what Ali wishes). Hearing these talks, the Holy Prophet (s.a.w.s.) said: For the sake of the Almighty Allah, do not suggest difference .between Muhammad and Ali

Rather say: “Maa shaa Muhammadun maa shaa Allahu summa shaa Aliyyun” meaning = Muhammad has wished that Allah wished and then Ali has wished because the wish of the Almighty is so overwhelming that nothing and no one can equal it and the rank of Muhammad in comparison with Allah and His Might is like the value of a fly in the power of these vast kingdoms and Ali, compared with Allah and His power is like a mosquito in these big countries. This is despite the fact and truth that the Grace and Kindness of the Almighty Allah on Muhammad and Ali is so much that however much kindness He will shower on the entire creation from the beginning till the end of the universe, will not equal it. Therefore, the Holy Prophet (s.a.w.s.) had given the example of a fly and a mosquito at such place which by no stretch of imagination can enter the :understanding of the verse

انّ الله لا يستحيى ان يضرب مثلاً ما بعوضه فما فوقها

Surely Allah is not ashamed to set forth any parable-(that of) a lowest or any thing [above that.[١٢٩

Exegesis of Surah Baqarah: Verse ٢:٢٨

:Regarding the Almighty’s words

كيف تكفرون بالله و كنتم امواتاً فاحياكم ثم يميتكم ثم يحييكم ثم اليه ترجعون

How do you deny Allah and you were dead and He gave you life? Again He will cause [you to die and again bring you to life, then you shall be brought back to Him.[١٣٠

Simply: How do you deny because when you were dead, He made you alive. Then He will

.kill you and will enliven you and then you will face only Him

Imam Abu Muhammad Hasan Askari (s.a.w.s.) said: The Holy Prophet (s.a.w.s.) said to :the unbelievers among the Quraish and the Jews

كيف تكفرون بالله

[How do you deny Allah?[١٣١

In other words: How do you deny Allah, Who guided you towards the path of right guidance and if you obeyed Him, He protected you from the lanes and bylanes of .destruction

و كنتم امواتا ...

[and you were dead...[١٣٢

.That is: You were lifeless in the loins of your fathers and wombs of your mothers

فاحياكم ...

[and He gave you life.[١٣٣...

.Then He gave life to you, that is He brought you alive from those loins and wombs

ثمّ يمينكم ...

[Again He will cause you to die...[١٣٤

Then He will make you die in this world. And those who believe in the messengership of Muhammad and Wilayat (Imamate) of Ali will get peace and rest in their graves through divine bounties and those who deny the two matters, will be entangled in the .punishment of Allah in their graves

ثمّ اليه ترجعون .

[Then you shall be brought back to Him.[١٣٥

Then in the Hereafter you will be made to turn towards Him, in such a way that after remaining alive in your graves, you will be killed. Thereafter, on Judgment Day, you will become alive and rise up; and if you have obeyed divine commandments in the world, as its reward, you will be granted things which were promised to you and if you had indulged in sins, you will be surrounded by divine punishment.

Someone from the audience asked: O Allah's Messenger! Will there be reward and punishment in the grave also? His Eminence replied: Yes, by one Who sent Muhammad, making him His true messenger; and pious, clean, guide and guided; has also made his brother, Ali, a fulfiller of promises, full of truth, selected one, who hastens to Jihad, one who always is in accordance with the wish of Allah, the possessor of all moral virtues, winner against enemies of truth with the help of Allah, knower of all sciences, friend of His friends, enemy of His enemies, doer of all good deeds, discarder of all bad things and deeds, disgracer of satan, defeater of all rebels and evildoers and the self of Muhammad and his shield in times of difficulties. I and my brother Ali Ibne Abi Talib (a.s.) who is the servant of the Lord of the lords, and higher than all intelligent and wise persons and excellent in the knowledge of Holy Quran and the most beloved of Allah after Muhammad, both of us, have faith in the truth that one gets bounties in the grave and Almighty Allah grants much pleasure to His friends and also there is punishment in the grave, whereby He chastises His enemies and multiplies the harshness of that punishment. It is so, because one who is a faithful believer and who befriends Muhammad and his progeny and who considers him, after Muhammad, his leader and Imam and behaves like him and testifies his (Ali's) words as his Imam

and regards Ali's deeds as desired, good and proper and who also obeys the Imams who are in the progeny of Ali (a.s.) and when the Command of Allah demanding his life, the death which no one can postpone and when the angel of death, along with his assistants arrives before him, what he sees is that Muhammad, the Messenger of Allah, is standing on one side of his head and the chief of successors, Ali (a.s.), is on the other side and at his feet, on one side is Hasan (a.s.) and on the other side is Husain (a.s.). He also observes that all around him are all the virtuous people who are leaders of the faithful, friends of the sons of the Holy Imams (a.s.). That bedridden believer looks at them and also talks with them, but Allah Almighty does not allow his voice to reach the audience just as He prevents our sight (appearance) from the eyes of the common people so that their faith in this unseen truth may multiply their reward. Then that faithful believer says: Messenger of Allah! May my parents be sacrificed for and O Legatee of Messenger of mercy! May my parents be sacrificed for you and O Lions of His Eminence, Muhammad (s.a.w.s.) and his pious progeny and leaders of the youths of Paradise (Hasan and Husain)! May my parents be sacrificed on both of you. And turning towards others in the gathering around him, says: O companions and supporters of Muhammad and Ali (a.s.) and

of his sons, welcome. I was extremely eager to have a look at your honors and at this moment, your arrival has given me pleasure beyond bounds. O Allah's Messenger! This angel of death has come to capture my soul and I have not the least doubt that this angel values me, because I love you and your brother Ali (a.s.). Then the Messenger of Allah (s.a.w.s.) tells the angel of death: Do as desired by the Almighty in dealing with ourselves and our lover and servant. The angel of death submits: O Allah's Messenger! Please just ask this gentleman to raise his eyes and see the bounties readied for him in Paradise. So His Eminence (s.a.w.s.) asks that believer to raise his eyes and see for himself. Suddenly that believer is able to observe that the rewards allowed for him are beyond his imagination and innumerable. Then the angel says: How can I not be lenient to one whose reward is so fabulous and limitless and to meet whom the Holy Prophet (s.a.w.s.) and his purified progeny arrive. Had Allah Himself not made death a hard event passing which is a must for everyone I would have never captured this believer's soul. Therefore, the manner designed for your honor and for other Prophets and Walis will be adopted in this man's case also because death has to be given by Almighty's command. Thereafter the Holy Prophet (s.a.w.s.) tells the angel: We entrust this our brother to you. Please deal very nicely with him. Saying

so, the Holy Prophet (s.a.w.s.), along with aforesaid companions, returns to Paradise. Curtains are lifted up from the eyes of that believer and he sees those pious beings after their departure and tells the angel of death: O angel! Take my soul speedily and do not let me remain here, because now I cannot bear separation from the Holy Prophet (s.a.w.s.) and his purified progeny. So please make me join them quickly. Then the angel picks up that man's life very easily, so easily as if someone pulls out a strand of hair from a lump of kneaded flour. Though apparently, you see that he is in great trouble but in fact, he is quite at ease. When that believer servant enters his grave, he sees all the great personalities again. When the angels, Munkir and Nakeer arrive, one of them tells the other: Since His Eminence, Muhammad, Ali, Hasan and Husain (a.s.) and their other pious personalities are present here with this gentleman, it is our duty to honor all these great personalities. So they advance and submit Salaam and Durood individually, first to the Holy Prophet (s.a.w.s.) and thereafter to Ali (a.s.) and then to other noble souls. Then they say: O Allah's Messenger! We have observed your honors' arriving here to greet this gentleman. But had Almighty Allah not desired that all the angels here should know the excellence of this noble man and what will hereafter be heard from us, we would not have questioned him at all. But to obey

the divine command is obligatory. Therefore we are obliged to ask all questions to him. Thereafter they ask that believer: Who is your Lord? What is your religion? Who is your prophet and who is your Imam? Which is your Qibla (direction in which you worship) and who is your brother-in-faith? That man replies: Almighty Allah is my Lord, Muhammad (s.a.w.s.) is my prophet, Ali (a.s.) the legatee of Muhammad (s.a.w.s.) is my Imam and the holy Kaaba is my Qibla. All those who befriend and love Muhammad and Ali (a.s.) and their friends are my brothers-in-Islam and I testify that no one except only One Allah is worthy of worship and that no one is His partner and I witness that Muhammad is His servant and messenger and that his brother, Ali, is Wali of Allah and that all from his progeny, who have been made Imams are the Ummah's Caliphs and supporters of truth and establishers of Justice. After hearing all this from that believer, the interrogators (Munkir and Nakeer) tell him: Since you lived and died on this belief, you will, if Allah wills, also be raised on this belief on Judgment Day. You will rest and reside in the place of bounties with those whom you love and befriend. Then the Holy Prophet (s.a.w.s.) said: Then death comes to one who is the enemy of our friends and the friend of our enemies and who honors our opponents with our titles, at the moment when the angel of death approaches him,

the Almighty Allah makes him see his leaders (who had led this offender wrongly and whom this sinner believed to be his gods) in such a severe punishment that even a glance at them almost kills him. The heat of the punishment in Hell, which is being meted out to those misguiders also reaches him. When it becomes unbearable for him and he wails, the angel of death addresses him: O offender, sinner, denier, infidel! You left the friends of Allah and adopted His enemies. Today none of them are able to help you the least in any way. At that moment such a severe chastisement is poured on that fellow that it would be enough to kill the whole world. Later when he is lowered in his grave, he finds a window open wherefrom he can see the bounties of Paradise. The questioner angels ask him to look at the bounties of which he has deprived himself. Thereafter a window towards Hell is also opened for him to see the punishment of Hellfire, which start entering his grave. He cries out: O Lord! Please do .(not establish Qiyamat (He imagines that the Day has arrived

Exegesis of Surah Baqarah: Verse ٢:٢٩

:Regarding the Almighty's words

هو الذی خلق لکم ما فی الارض جمیعا ثم استوی الی السماء فسوئهن سبع سموات و هو بکل شیء علیم

He it is Who created for you all that is in the earth, and He directed Himself to the [heaven, so He made them complete seven heavens, and He knows all things.[١٣۶

Simply: He is the Lord Who

created all things on earth for you. Then He willed to create the sky and leveled seven .skies and He is the Knower of everything

:Imam Hasan Askari (a.s.) said: Amirul Momineen (a.s.) said

هو الذی خلق لكم ما فی الارض حميعا ...

[He it is Who created for you all that is in the earth...[۱۳۷

It means that Lord is He Who created all earthly things for you, so that you may gain good sense and lesson and may earn His pleasure and may save yourselves from .Hellfire

ثم استوی الی السماء ...

[and He directed Himself to the heaven...[۱۳۸

Simply: Then He started creating and solidifying heavens (skies) and made seven .skies

و هو بكل شیء عليم

[And He knows all things.[۱۳۹

Simply: He is aware of all things, which means the knowledge of interests. So O human beings! Sons of Adam! Whatever is there on earth has been created for your .interest

Exegesis of Surah Baqarah: Verse ۲:۳۰–۳۳

:Regarding the Almighty's words

و اذ قال ربک للملائكه انی جاعل فی الارض خليفه قالوا اتجعل فيها من يفسد فيها و يسفک الدماء و نحن نسبح بحمدک و نقدس لک قال انّی اعلم ما لا تعلمون و علّم ادم الاسماء كلّها ثم عرضهم علی الملائكه فقال انبئونی باسماء هولاء ان كنتم صدقين قالوا سبحانک لا علم لنا الّا ما علمتنا انّک انت العليم الحكيم قال يا ادم انبئهم باسمائهم فلمّا انبئهم باسمائهم قال الم اقل لكم انی اعلم غيب السموات و الارض و اعلم ما تبدون و ما كنتم تكتمون

And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said: What! wilt

Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is secret in the heavens and the earth and (that) I know what you manifest and what you hide?]۱۴۰

Simply: And remember O Muhammad! The time when your Lord told the angels: I am about to appoint My vicegerent on earth. They said: Will You appoint one who will spread corruption and bloodshed on earth while we are here glorifying You constantly and chanting Your piety and holiness. The Lord said: I know that which you don't. Allah taught Adam the names of all things. Then showing those names to the angels, the Lord asked them: What do these names mean? The angels replied: O Lord! We know nothing except that which You have taught us. Doubtlessly, you are Omniscient and Most Wise. Then Allah asked Adam to show to the Angels what those names meant. Adam did so. Then Allah told

the angels: Did I not tell you that I know all open and hidden things in the skies and on earth and so also I am well aware of what you express and what you hide in your ?hearts

:Imam Hasan Askari (a.s.) said: When it was said to them

هو الذی خلق لکم ما فی الارض جمیعا ثم استوی الی السماء فسوئهن سبع سموات و هو بکل شیء علیم

He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.[۱۴۱]

They asked: When did this take place? Almighty Allah answered: All these things in the world (on earth) were created for you, when your Lord told the angels who were living on earth with Iblees (satan) and who had brought out jinn from earth when God-worship had become easy for them. He had said:

انّی جاعل فی الارض خلیفه

I am going to place in the earth a vicegerent.[۱۴۲]

Simply: I am about to appoint My vicegerent in your place on earth and you will be called up in the sky. This made the angels unhappy as they knew that when they will be lifted up to the sky, God-worship will become very hard and heavy for them.

قالوا اتجعل فیها من یفسد فیها و یسفک الدماء .

They said: What! wilt Thou place in it such as shall make mischief in it and shed blood. [[۱۴۳]

Simply: Therefore they submitted: O Lord! Will You make such a man your vicegerent, who will spread

corruption on earth and shed blood therein as done by Bani Jaan (Jinns) whom We ?had driven out from the earth

و نحن نسبح بحمدک و نقدس لک

[And we celebrate Thy praise and extol Thy holiness .[۱۴۴

Simply: Though we continue to spell out Your holiness and glory and we purify Your earth from the people who disobey You and who are sinners. When the Almighty Allah :heard this, He said

قال انّی اعلم ما لا تعلمون

[He said: Surely I know what you do not know.[۱۴۵

Simply: I know (the worth and virtue of) the man whom I am going to appoint in your place, but you don't know it. I am also aware of one among you, who is a denier in his .heart. You do not recognize him. He is satan, the cursed one

و علّم ادم الاسماء کلّها ...

[And He taught Adam all the names...[۱۴۶

Simply: And taught all names to Adam, that is of all the messengers and Muhammad and Ali, Fatima, Hasan, Husain, and other pious Imams and their chosen Shias. Allah .also taught the names of the enemies of the aforesaid pious personalities

ثمّ عرضهم علی الملائکه

[Then presented them to the angels.[۱۴۷

Simply: Then presented them before the angels – that is the forms of Muhammad and .Ali and the Imams who were Radiance in the world of souls

فقال انبونی باسماء هولاء ان کنتم صادقین

[Then He said: Tell me the names of those if you are right.[۱۴۸

Simply: And said: Tell their names if at all you are true in your claim that you recite My glory and

that your stay on earth is better in comparison with those who will be appointed in your place. But know that, just as you did not know the hidden condition of one who is among you, so also will be more ignorant of those who are yet to be created. It is just .as you do not know the names of the personalities presented before you

قالوا سبحانک لا علم لنا الّا ما علمتنا انّک انت العلیم الحکیم .

They said: Glory be to Thee! we have no knowledge but that which Thou hast taught [us; surely Thou art the Knowing, the Wise.[۱۴۹

Simply: Then the angels submitted: O Lord! You are Holy. We know nothing except what You taught us and You alone are the Knower of everything and You are Wise, .that is, You act with wisdom in every affair

:When Almighty Allah asked Adam

قال یا ادم انبئهم باسمائهم

[He said: O Adam! inform them of their names.[۱۵۰

.Simply: O Adam! Enlighten these angels with the names of prophets and Imams

فلمّا انبئهم باسمائهم

[Then when he had informed them of their names...[۱۵۱

Simply: So when Adam (a.s.) did so, they recognized them and thereafter Allah took oath from them to put faith in those personalities and to regard them always higher .than themselves

قال الم اقل لکم انی اعلم غیب السموات و الارض...

He said: Did I not say to you that I surely know what is secret in the heavens and the [earth...[۱۵۲

Simply: Allah told the angels: Did I not tell you that only I am aware of the open and hidden

?matters in the skies and on the earth

واعلم ما تبدون و ما كنتم تكتمون

[And (that) I know what you manifest and what you hide?[۱۵۳

Simply: And I also know what you divulge and what you don't reveal. I am also aware of the belief of Iblees that if he is commanded to obey Adam, he would refuse and if I allow him to overcome Adam, the rejected one would destroy Adam. I also know your belief that after you no other creation will ever come up that would excel you. But Muhammad (s.a.w.s.) and his pious progeny, whose names Adam showed you, is .higher than all of you

Exegesis of Surah Baqarah: Verse ۲:۳۴

:Regarding the Almighty's words

و اذ قلنا للمائكه اسجدوا لادم فسجدوا الّا ابليس ابى و استكبر و كان من الكافرين

And when We said to the angels: Make obeisance to Adam they did obeisance, but Satan (did it not). He refused and he was proud, and he was one of the unbelievers. [[۱۵۴

Simply: O Muhammad! Also recall the time, when He called upon angels to prostrate before Adam, all angels fell down, but Iblees did not and he became proud and that .rejected one was, from the very beginning, a disbeliever

Imam Abu Muhammad, Askari (a.s.) said: Almighty Allah tells His servants: Everything on earth has been created for you. They were created when We ordered angels to .prostrate before Adam, that is, at that time, all these things were created for you

Then Imam (a.s.) said: When Imam Husain (a.s.) together with his companions, fell in grief and trouble due to the

Syrian militants who were to finally martyr this oppressed Imam and raise his holy head on the spear point, Imam Husain (a.s.) said addressing his men: I have released you from my allegiance, so you may go away from here to join your families. Even to his own Ahlul Bayt (a.s.) he said: For you too, leaving me is allowed, because the number of enemies is very big and their power beyond your might. Moreover, they have nothing to do with anyone except myself. Therefore it is proper for you to go away and leave me here alone, because the Almighty Allah will surely help me and never deprive me of His mercy as He had always been towards my predecessors. Upon hearing this, the army men departed from him but his family members and Quraish relatives refused to leave saying: We will never leave you, because your sorrow makes us sorrowful and your trouble puts us also in trouble and only remaining with you can make us nearer to our Lord. The Imam said: Now that when you made your souls just like my soul, then do know that the Almighty Allah rewards His servants only after making them suffer hardships and though He has left only me alive from my near most relatives, He has bestowed upon me miracles due to which hardships have become easy for me; but you also will get something from such miracles and also know that the sweetness and bitterness of this world's temporary life is like a

dream and that the real awakening will be in the hereafter and that really successful and fortunate is one who wins in the Hereafter and the really unfortunate and wretched is one who finds himself unfortunate and wretched in the Hereafter. Now, my friends and admirers and followers of my ways! If you so desire, I may inform you of the first stage of my and your initial condition so that it may be easier for you to face the hardships confronting you. All submitted at once: Yes, O Son of prophet do tell us. The Holy Imam said: When the Almighty Allah created Adam (a.s.) and taught him the names of all things and presented him before the angels, He placed the five figures (forms) of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) in the back of Adam (a.s.) when their radiances were brightening the borders of skies, Paradise, Kursi and Arsh. Then Allah ordered the angels to make a prostration of respect before Adam (a.s.) saying: Because I have granted dignity to him by placing the figures of the shining radiances which you see in his back. At once, all the angels prostrated before Adam, but Iblees refused to bow before the Highness of the Most High Allah and of the greatness of us Ahlul Bayt. He refused to be humble and submissive. Though all the angels expressed their humility, Iblees showed his ego and pride. He considered himself of a higher rank and therefore he became a disbeliever.

Imam Zainul Aabideen (a.s.) said:

When the Almighty Allah transferred our forms from Paradise to earth, that is when He placed the forms of we five from above Arsh to the back of Adam (a.s.) they did see your light but could not see our shades or figures. So they asked the Almighty: O Lord! What is behind this Light? Almighty Allah said: These are radiances of figures I have transferred from higher stations to your loins and since you are made the carrier of these figures, I have ordered the angels to prostrate before you. Upon hearing this divine voice, Adam (a.s.) submitted to the Almighty: O Lord! I wish to look at them. Came the Command: O Adam! Look towards the High Arsh. When Adam (a.s.) looked up and when the light of our figures fell on the Arsh and it got reflected there like in a mirror, Adam (a.s.) saw our figures and submitted: O Allah! Who are these? Came the Voice: O Adam! These are the figures of those who are higher in rank than of all My Creation. This one is Muhammad (s.a.w.s.) and I am Mahmood, that is, I have been praised for each of My deeds and I have given him a branch of my Name and this is Ali and I am High and Mighty (Aliun Azeem) and I have granted him a branch from My Names. I am the Creator of the skies and the earth and this is Fatima (a.s.), that is, she is the separator of My enemies from

My Mercy on Judgment Day and also is the distancer of My friends from the causes of defects in them and thus I have granted her a branch from My names and this is Hasan (a.s.) and this is Husain (a.s.) and I am the Mohsin (the Benefactor) and Mujmal (the provider of good) and I have branched the names of these two also from My names and these five personalities are the most high ranking and dearly selected from My creation and I will accept all obedience and worships because of them, grant forgiveness due to them, chastise the evildoers on account of them and will reward good-doers due to them and therefore, O Adam! You should take Waseelah (medium) while approaching Me and whenever you face any calamity, make them your intercessor while praying and asking from Me because I have vowed not to disappoint .anyone who asks from Me by making them intercessors

The Imam (a.s.) says that this is why when Adam (a.s.) erred (Tark-e-Awla) and he, thereafter, giving the mediation (Waseelah) of these five personalities, sought .forgiveness from Him, the Almighty Allah accepted his repentance and pardoned him

Exegesis of Surah Baqarah: Verse ۲:۳۵-۳۹

part۱

:Regarding the Almighty’s words

و قلنا يا ادم اسكن انت و زوجك الجنه و كلا منها رغداً حيث شئتما و لا تقربا هذه الشجره فتكونا من الظالمين فازلهما الشيطان عنها فاخرجهما مما كانا فيه و قلنا اهبطوا بعضكم لبعض عدو و لكم فى الارض مستقر و متاع الى حين فتلقى ادم من ربه كلمات فتاب عليه انّه هو التواب الرحيم قلنا هبطوا منها جميعا

فامّا يأتينكم منی هـدی فمن تبع هـدای فلا خوف عليهم و لا هم يحزنون و الـذين كفروا و كذبواباياتنا اولئک اصـحاب النار هم فيها خالدون

And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust. But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth, an abode and a provision for a time. Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.[١٥٥]

Simply: O Adam! (We said): You and your wife may live here in Paradise and eat its fruits and eatables from wherever you like and be gratified freely. But don't approach this particular tree, otherwise you will become oppressors. But Satan cheated and lured both of them and got them driven out of Paradise. And We said: O Adam and Hawwa! And O Iblees! Fall down

from Paradise, as some of you are enemies of some and now there is for you place to live on earth and to be benefited therefrom for a limited period of time. And Adam learned words of repentance from his Lord. So Allah accepted their repentance (Taubah) as only He is the acceptor of repentance and Most Merciful. We said: All of you! Get down from Paradise. Thereafter, if there comes to you guidance from Us, those who adopt disbelief and deny Our signs, are from the people of Hell and they .will dwell therein forever

Imam Hasan Askari (a.s.) said: Allah branded Iblees as cursed due to the latter's refusal when he and angels were ordered to prostrate before Adam and Hawwa. :Then Allah commanded them to go to Paradise and said

و قلنا يا ادم اسكن انت و زوجك الجنه و كلا منها رغداً حيث شئتما و لا تقربا هذه الشجره

O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) [wherever you wish and do not approach this tree.[۱۵۶

Simply: O Adam you and your wife may go and live in Paradise and therefrom freely eat anything you like, but don't go near this tree, that is the tree of Ilm (knowledge) of Muhammad and Aale Muhammad, because the Almighty Allah has restricted it only :for them (from among His entire creation). That is why Allah said

و لا تقربا هذه الشجره

[And do not approach this tree.[۱۵۷

Simply: Do not approach the tree of knowledge, because it was especially for Muhammad

and his progeny and none except them has anything to do with it. By the Command of Allah, only they could eat the fruits of this tree. And after feeding a poor person, an orphan and a prisoner, what was eaten by the Holy Prophet, Ali, Fatima, Hasan and Husain (a.s.) was the fruit of this very tree, whereafter they never experienced any kind of hunger and thirst nor any trouble. Moreover, another specialty of this tree over all other trees in Paradise was that whereas all trees could produce only one kind of fruit, this tree bore all kinds of fruits and eatables like wheat, grapes, figs etc. That is why description givers have differed in their opinion about this tree. Some say that it was a wheat plant and some say it was grapevine. Some have said that it was a fig :tree and in some persons' opinion it was a jujube tree. Allah Almighty said

و لا تقربا هذه الشجره

[And do not approach this tree.[١٥٨

You should, with a view to equal the rank of Muhammad and Aale Muhammad (a.s.) not approach this tree, because Almighty has granted this higher rank only to them among all of His creation. It is such that whoever eats from it with Allah's permission is granted, without learning, all knowledge of the past and present (in his heart). But whoever eats from it without divine permission, will never attain his aim and will .become a disobedient one of Allah

فتكونا من الظالمين

[For then you will be of the unjust.[١٥٩

:Simply

If you do so, because of this sin of wishing for the high rank (which Allah has destined for others than you) both of you will turn oppressors, if you wish for it without Allah's :sanction. Then Allah says

فازلهما الشيطان مما كانا فيه

[But the Shaitan made them both fall from it.[١۶٠

.Simply: Satan cheated both of them, through doubts and delusion

:First he approached Adam and said

ما نهاكما ربّكما عن هذه الشجره الا ان تكونا ملكين

Your Lord has not forbidden you this tree except that you may not both become two [angels.[١۶١

Simply: The reason for which Allah has disallowed you from this tree is that if you eat from its fruits, you will become angels and gain the knowledge of the unseen, and you .will attain the power possessed by Allah's special servants

او تكونا من الخالدين

[Or that you may (not) become of the immortals.[١۶٢

.Simply: That is you will remain alive forever and never die

و قاسمهما انّى لكما لمن الناصحين

[And he swore to them both: Most surely I am a sincere advisor to you.[١۶٣

Simply: Taking an oath, he said: I advise both of you and I am your well-wisher and at that moment Iblees was sitting in the mouth of a serpent, which was admitted in Paradise. His Eminence, Adam had imagined that the snake was talking with him and he did not know that satan was hiding in its mouth. So Adam replied: O Snake! This is devilish cheating. How can our Lord be dishonest towards us? How is it that you swear by His Lordship while

you also are of the opinion that He is dishonest? The truth is that Allah is Merciful of all mercifuls. How can I desire to do this ? How can I do what He has prohibited me? How can I disobey the Almighty? When Iblees became disappointed with Adam (a.s.) he went to Lady Hawwa (a.s.) and repeated the same dialogue with her. She also thought that the snake was talking to her. The devil told Hawwa: You are unaware of the fact that though Allah had disallowed this tree to you but now He has lifted that ban, because He got convinced that you obeyed Him thoroughly and have respected His Command. The proof of what I say is that angels in charge of this tree are driving away all living beings in Paradise from approaching it. But if you intend to go there, they will not stop you and thus you know that the tree has now been made permissible to eat. And also hear that if you eat from it before Adam does, you will override him and he will become obedient to your wishes. Hearing this, lady Hawwa replied: Just now, I will check up by approaching the tree. So when she got nearer, the angels tried to stop her, but Allah Almighty revealed to angels: To use force for driving away is proper in case of animals, not human beings. You should not use force with human beings, because I have given them intelligence and sense. Therefore do not use

any force and leave her to her wisdom. I have made intelligence My argument. So whoever will obey My Commands, will be entitled to My Reward and one who will disregard My orders, will get My anger and punishment. So the angels did not forcibly prevent Hawwa and allowed her to reach the tree, which made her imagine that this tree has indeed been made permissible for her. She said: The snake told the truth. Then she ate from that tree's fruit and did not find any change in herself. So she went to His Eminence, Adam and said: Do you not know that Allah has now made this tree permissible for us? I have eaten from it. Neither angels prevented me nor do I find any change in myself thereafter. Now Adam also fell in illusion and ate from that fruit. :Now what happened to both of them is described by the Almighty in these words

فازلهما الشيطان عنها فاخرجهما مما كانا فيه

But the Shaitan made them both fall from it, and caused them to depart from that [(state) in which they were.[۱۶۴

.Simply: Satan made them drop from Paradise and deprived them of its bounties

part ۲

وقلنا اهبطوا بعضكم لبعض عدو

[And We said: Get forth, some of you being the enemies of others.[۱۶۵

Simply: We said: O Adam and Hawwa! And O snake! And O Iblees! All of you go down to the lower earth. Some of you are the enemies of others, that is, Adam and Hawwa and their progeny are enemies of the snake and

.of Iblees; and O Adam and your progeny! The snake and Iblees are your enemies

و لکم فی الارض مستقر

[and there is for you in the earth an abode...[۱۶۶

...Simply: In the earth there is residence and provision for you

و متاع الی حین

[And a provision for a time.[۱۶۷

.Simply: And benefits until you die

:Then God says

فتلقی ادم من ربه کلمات

[Then Adam received (some) words from his Lord.[۱۶۸

...Simply: Adam learned some words from his Lord and then he repeated them

فتاب علیه

[So He turned to him mercifully.[۱۶۹

.Simply: Allah, due to those words, accepted his repentance

انّه هو التواب الرحیم

[Surely He is Oft-returning (to mercy), the Merciful.[۱۷۰

.Simply: He is the Acceptor of Taubah and merciful for repenters

قلنا اهبطوا منها جمیعا

[We said: Go forth from this (state) all.[۱۷۱

Simply: First Allah had ordered that Adam and Hawwa should get down from Paradise

and now He again commanded: All of you get down and that no one should try to overtake another. Adam and Hawwa were downed from Paradise and so also was the snake, because it was one of the best animals of Paradise. But Iblees was sent down .from the precincts of Paradise because entrance to Paradise was disallowed for him

فامّا يأتينكم منّى هدى

[So surely there will come to you a guidance from Me.[۱۷۲

,Simply: O Adam and Iblees: If a guidance comes to you from Me

فمن تبع هداى فلا خوف عليهم و لا هم يحزنون

Then whoever follows My guidance, no fear shall come upon them, nor shall they [grieve.[۱۷۳

Simply: Whoever will follow My guidance will have no fear of any kind, whereas the

.disobedient and opponents will remain fearful and frightened and sorrowful

The Holy Imam says: When Adam (a.s.) failed to cling to the preferable and left it, he confessed to his sin and sought pardon saying: O Lord! Kindly accept my repentance and excuse and grant me my earlier rank and raise my status, because the effect of this fault of mine has appeared in all parts of my body. At that time, Almighty said: O Adam! Do you not remember that I had called upon you that when you face calamities and troubles, you must give the mediation of Muhammad and his progeny (a.s.) and then you should pray to Me? Adam said: Indeed O Lord! I do recall it. Allah said: Seek the mediation, especially of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) and ask from Me. I will answer your request and grant you more than your want. Adam submitted: O Allah! O my Lord! Their rank, in my sight, has reached so much that, through their mediation, my mistake has been pardoned by You, though You had commanded the angels to prostrate before me and You made Your Paradise available to me and You married Your slave-girl, Hawwa, with me and You made angels my servants (how much beneficent You are)! In reply, Almighty said: O Adam! I had asked angels to prostrate only because you were the container of these Five Precious Personalities and had you, before your mistake, requested me, making them mediators to protect you from mistake and even to

make you aware of the delusion of Iblees for being protected from his evil, I would have accepted that request also. But whatever becomes known to Me earlier comes true. Now you may pray to Me making them your Waseelah. I will certainly accept it. Then Adam (a.s.) prayed like this: O Allah, I give You the Waseelah of Muhammad (s.a.w.s.) and of his Purified Progeny, I repeat, of the mediation of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) and of their progeny (a.s.), please forgive my mistake and make me regain the rank You have so graciously granted to me and grant me more through Your generosity. In reply the Almighty Allah said: O Adam! I have accepted your prayer and am pleased with you and I have turned My gifts and grants towards you and re-established you to your earlier rank, which I had granted you by My grace and now I have given full benefits of My unfathomable bounties. So the ...divine words

فتلقى ادم من ربّه كلمات فتاب عليه انبه هو التواب الرحيم

Then Adam received (some) words from his Lord, so He turned to him mercifully; [surely He is Oft-returning (to mercy), the Merciful.[۱۷۴

imply as explained. Thereafter, addressing those whom Allah sent down from... :Paradise to earth viz. Adam, Hawwa, Iblees and snake, the Almighty said

لكم فى الارض مستقر

[and there is for you in the earth an abode...[۱۷۵

Simply: And for you is in the earth, a place to dwell and stay, so that you may pass your lives here and make efforts

in its days and nights to earn the Hereafter. Fortunate is one who, while living in the .passing world, earns and makes preparations for the next permanent world

و متاع الی حین

[And a provision for a time.[۱۷۶

Simply: And for you there is benefit till you die, because Allah will grow your grain fields, provide fruits and allow you there to live happily and also try you by entangling you in difficulties. Sometimes He will give you ample worldly bounties, so that you may remember and think of the bounties of the Hereafter, which do not have the effects of worldly bounties and which will turn the worldly bounties as bad in your sight and will make you leave them. Also He will sometimes, trap you in such calamities, which have therein mercy, which will release the trapped people from all defects, so that by making you taste such hardships, He saves you from chastisement of eternal .Hereafter, which will not have even an iota of relief and ease

...Explanation of the verse

فتلقی ادم من ربه کلمات فتاب علیه انّه هو التواب الرحیم قلنا هبطوا منها جمیعا فامّا یأتینکم منی هـدی فمن تبع هدای فلا خوف علیهم و لا هم یحزنون

Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My [guidance, no fear shall come upon them, nor shall they grieve.[۱۷۷

.ends here...

Now Allah

:says

و الذین کفروا و کذبوابایتنا اولئک اصحاب النار هم فیها خالدون

[And (as to) those who disbelieve in and reject My communications...[۱۷۸

Simply: And those who became disbeliever (ungrateful) and who denied Our Signs, which were proving the truthfulness of Muhammad (s.a.w.s.) that what he has narrated as the events of the past and that he has described as the grace of God for Ali and his Purified Progeny is absolutely true and correct that they are, after .Muhammad (s.a.w.s.), higher in ranks than the entire creation of Allah

والذین

[They are...[۱۷۹

Simply: These people who do not believe in the truthfulness of Muhammad's words about the excellence of Ali (a.s.), the legatee of the prophet, and his purified progeny :and who oppose it are

اصحاب النار و هم فیها خالدون

[the inmates of the fire, in it they shall abide.[۱۸۰...

.Simply: The people of Hell and they will remain therein forever

Exegesis of Surah Baqarah: Verse ۲:۴۰

:Regarding the Almighty's words

یا بنی اسرائیل اذکروا نعمتی التی انعمت علیکم و اوفوا بعهدی اوف بعهدکم و ایای فارهبون

O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, [should you be afraid.[۱۸۱

Simply: O Sons of Israel! Recall My bounty, which I gave to you and fulfill your vow. I

.will also fulfill My vow, which I made with you. And fear Me

:Imam Hasan Askari (a.s.) said that Allah says

یابنی اسرائیل

!O Bani Israel

.Simply: O progeny of Yaqoob, the Israilallaah

اذکروا نعمتی التی انعمت علیکم...

Call to mind, My favor which

[I bestowed on you…[۱۸۲

Simply: Remember the bounty which I gave you; which is that I sent Muhammad making him Messenger and made him live in your city and not made you undertake a journey to meet him and I made bright all signs and proofs of his messengership so that you may not have any doubt whatsoever regarding him.

و اوفوا بعهدی ...

[And be faithful to (your) covenant with Me…[۱۸۳

Simply: Fulfill My vow, which I had taken from your forefathers, that is, it was taken on My behalf by the messengers of that period and they were commanded to convey the same so that their future generations should believe in Muhammad of Arabia, the Hashemite and Quraishite, whose signs are visible and We supported it through manifest miracles. Some of them are, for example, the goat meat which was poisoned, talked with him and a wolf also talked with him and the pillar of his mosque wept due to its separation from him and Allah made a little food ample for his sake and turned hard rocks soft for him and made flowing water freeze into ice for him and We gave all the miracles given to earlier messengers, to him, rather he was given more than those all. And We made Ali (a.s.), his brother and companion the highest sign for him. Ali (a.s.) who is a sharer of his Noor and who has brain from his brain and has knowledge from his (Muhammad's) knowledge and his power of tolerance is from his tolerance, and

who, after defeating his enemies and opponents with sound arguments and evident .proofs, also helps his religion and his Ummah by his devastating sword

اوف بعهدكم

[I will fulfill (My) covenant with you.[۱۸۴

Simply: I will also fulfill your vow, whereby I have reserved eternal bounties for you in .My house of grace and mercy

واياى فارهبون

[And of Me, Me alone, should you be afraid.[۱۸۵

Simply: And fear Me in opposing Muhammad (s.a.w.s.), because I have the might and power to avert from you the calamity aimed by your enemies, which you may face due to your remaining with Me. And if you oppose Me, they have no guts to prevent .Me from taking revenge from you

Exegesis of Surah Baqarah: Verse ۲:۴۱

:Regarding the Almighty's words

و امنوا بما انزلت مصدقا لما معكم و لا تكونوا اول كافر به و لا تشتروا بايتى ثمنا قليلا و اياى فاتقون

And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and [Me, Me alone should you fear.[۱۸۶

Simply: You should believe in this Book sent by Me, which testifies the Book which is with you. You must not race in denying and opposing it and do not sell away My Signs .for a little price and do fear Me

:Imam Hasan Askari (a.s.) has explained this thus

:Almighty Allah, addressing the Jews, says

و امنوا لما انزلت ...

[And believe in what I have revealed...[۱۸۷

Simply: O Jews! Believe in the Book, which I revealed to Muhammad (s.a.w.s.) and wherein is the mention of

.Muhammad, his brother Ali and his pious progeny's Imamate

... مصدقا لما معكم ...

[verifying that which is with you...[١٨٨ ...

Simply: And this Book testifies the Book, which is with you, because a similar mention is there in your Book (Torah) also that Muhammad, the Messenger of Allah is the chief of all earliers and all latters whose helper and supporter is the chief of all legatees, the caliph of the messenger of the Lord of all worlds, Farooq (discriminator) of Ummah. .(.Gateway of the city of knowledge, Ali Ibne Abi Talib (a.s

لا تشتروا بايتى ثمنا قليلا

[neither take a mean price in exchange for My communications...[١٨٩...

Simply: And sell not My verses, which are revealed about Muhammad's messengership and about the Imamate of Ali and his purified progeny (a.s.) for a little price. That is, you should not earn worldly wealth and prosperity by denying the messengership of Muhammad and leadership of Ali and his progeny (a.s.). Though this wealth appears more outwardly, in reality, it is bound to make you extremely poor .and throw you in terrible loss and to destroy you totally

... واياى فاتقون .

[and Me, Me alone should you fear.[١٩٠...

Simply: And you should fear Me in the matter of Muhammad and his legatee, because if you fear Me, you will not argue against the messengership of this Prophet Muhammad (s.a.w.s.) and in successorship of his Wasi (Ali). Allah's arguments have been finalized before you through him that they have disproved your arguments and .excuses and defeated your conspiracies and cheatings

Thereafter, His Eminence said: Jews of

Medina had denied the messengership of Muhammad (s.a.w.s.) and had been dishonest towards him and they were saying: We know very well that Muhammad is the messenger and that Ali is his Wasi; but, O Muhammad! And O Ali! You are not the messenger and the Wasi mentioned therein. Therefore, Almighty Allah gave the power of speech to the clothes worn by them and the socks put on by them. Thereby every piece of their dress spoke up: O enemy of Allah! You are a liar. This Muhammad is the Messenger of Allah and this is Ali, the Wasi of the messenger. If Allah allows us, we may press you and turn you into powder. The Messenger of Allah said: Allah Almighty will give them time, because He knows that soon, from their progeny will rise believing and pious people and had they been separated from them, I would have certainly hurled them into painful punishment. Moreover, only he makes haste, who .(fears losing any chance (not Me

Exegesis of Surah Baqarah: Verse ۲:۴۲-۴۹

part ۱

:Regarding the Almighty's words

و لا تلبسوا الحق بالباطل و تكتموا الحق و انتم تعلمون و اقيمواالصلوه و اتواالزكوه و اركعوا مع الراكعين اتأمرون الناس بالبخل و تنسون انفسكم افلا تعقلون و استعينوا بالصبر و الصلوه وانّها لكبيره الّا على الخاشعين الذين يظنون انهم ملاقوا ربهم و انهم اليهم لا- يرجعون يا بنى اسرائيل اذكروا نعمتى التى انعمت عليكم و انى فضلتكم على العالمين واتقوا يوما لا تجزى نفس عن نفس و لا يقبل منها شفاعه و لا يؤخد عنها عدل و لا هم ينصرون و اذ نجينكم

من آل فرعون يسومونكم سوء العذاب يذبحون ابناءكم و يستحيون نساءكم و فى ذلكم بلاء من ربكم عظيم

And do not mix up the truth with the falsehood, nor hide the truth while you know (it). And keep up prayer and pay the poor-rate and bow down with those who bow down. What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense? And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones, Who know that they shall meet their Lord and that they shall return to Him. O children of Israel! call to mind My favor, which I bestowed on you and that I made you excel the nations. And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped. And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.[۱۹۱]

Simply: And do not mix up falsehood with truth and do not hide reality while knowing (that this is verily the messenger mentioned in Torah). Establish Prayer and pay Zakat and bow in with the bowers. Do you order others while forgetting yourselves, while you read the Book. Do you not understand? Seek help

from Prayer and patience for your this worldly and other-worldly aims. This Prayer appears very hard to them but not heavy to those who fear Allah and who are humble and who hope that they are to meet their Lord and are bound to turn towards Him and O Children of Yaqoob! Remember that which I granted you. I gave you excellence over all in this world. Fear the Day when none will be able to give anybody anything in exchange and no recommendation will be accepted on his behalf and no fine will be accepted from anyone, nor will they get any kind of help. So remember that time when We liberated you from the clutches of Firon who was from the progeny of Firons who were punishing and torturing you by slaughtering your sons and sparing .your womenfolk. Indeed, there was a very great trial for you from your Lord

Imam Hasan Askari (a.s.) said: Almighty Allah, in these verses, addresses the community of Jews who were mixing truth with untruth, that is, they were imagining that Muhammad (s.a.w.s.) is the messenger and Ali (a.s.) is the legatee but this would happen after ۵۰۰ years. That is why when the Holy Prophet (s.a.w.s.) asked them: Are you pleased with the decision of Torah between you and me? They replied: Yes, we are happy and they brought Torah and began to read differently (against) what was actually written therein. Then Almighty Allah caused this Book, which was in the hands ,of two readers, that is

on one side in one's hand and on the other, in another's hand, to turn into a python with two heads. Both the mouths of that python, then, began to catch and chew the right hand of both, which held the book. Both began to shriek and wail. At that time, there were some other divine scriptures too, which began to speak with the power given to them by Allah. They spoke up: You will continue to be chastised with this punishment until you read correctly what is actually written in Torah regarding the messengership of Muhammad (s.a.w.s.) and Imamate of Ali (a.s.). Then both read correctly and they believed in faith and agreed that Muhammad (s.a.w.s.) was the :Prophet and Ali (a.s.), the legatee (Imam). Allah said

و لا تلبسوا الحق بالباطل ...

[And do not mix up the truth with the falsehood...[۱۹۲

Simply: Do not make a mixture of truth and falsehood by believing in the revelation .about the two in one way and disbelieving in another way

...... ولا تكتموا الحق

[nor hide the truth...[۱۹۳...

...Simply: And you are hiding the Truth about these two matters and

...و انتم تعلمون .

[while you know (it).[۱۹۴...

Simply: While you already know that you are hiding what is true and yet you are making dialogues with yourself. But when Allah established the truth, you denied. Know that this planning will not succeed. Allah will establish truth in yet another way .and you will, in no way, win against Allah

:Thereafter, Allah tells these people

و اقيموا الصلوه و اتواالزكوه و اركعوا مع الراكعين

And keep up

[prayer and pay the poor-rate and bow down with those who bow down.[۱۹۵

Simply: And perform prayer and pay charity and bow with the bowers, that is, perform the obligatory Prayer, which Muhammad (s.a.w.s.) has brought from Allah. Also recite durood on Muhammad and his progeny (a.s.), Ali (a.s.) being the chief of them all and higher in rank than all and pay Zakat of all your wealth whenever it becomes obligatory and also pay Zakat of your bodies when it falls due and also take out Zakat of your assistance whenever someone seeks requests for it and make a bowing with the bowers; that is, with those who make themselves low in front of Muhammad, Ali and the Holy Imams (a.s.) who are the selected ones of God and who always bow .before Almighty Allah. So be low and show humility

The Holy Prophet (s.a.w.s.) said: One who performs all five daily prayers, Allah Almighty forgives the sins committed by him between any two of these prayers. His situation is like that of one who lives in a house besides which flows a canal and he bathes in it five times daily whereby no dirt at all remains on his body. Similarly all of his sins are washed away, except the deadly sins, like denial of messengership or Imamate, or oppressing one's believer brothers and giving up of dissimulation, when such giving up results in harm to one's self or to other believers. And whoever pays Zakat of his wealth, becomes pure of his sins and

who pays Zakat of his body (by removing trouble from his believer brother or by lifting the fallen goods of his believer brother from his carrier. The reward of such help in saving some believer's goods is that Almighty Allah will, on Judgment Day, appoint angels to drive away flames of Hellfire from reaching or burning him and to bring heavenly gifts for him and to carry him to the place of mercy. Whoever pays the Zakat of his rank and position, that is he recommends a case for easing the trouble of his believer brother or helps him in realizing his need or drives away a dog which was about to bite his believer brother, Almighty Allah will appoint angels whose number cannot be known to anyone except Allah, to sing songs of that helping believer and their singing will be regarded very praiseworthy in the sight of Allah, the Forgiver and the Most Merciful. He will, for every word of the said praise-song fix a gift for that .believer, the value of which will be a million times higher than the whole world

And whoever is humble to the downtrodden and accepts the messengership of Muhammad (s.a.w.s.) and Imamate of Ali (a.s.) and Wilayat of his progeny and who behaves with humility towards his believer brethren and greets them with a smiling face and who multiplies affection for them with passage of time, for him, Almighty Allah Himself expresses His pleasure before the high-ranking angels, who hold His Arsh and who circumambulate Him. He

asks them: Do you see My servant, who adopts humility in front My Might and Divinity? Can you see how he makes himself just like his another believing brother and gives honor to him. The more he behaves nicely with his brother, his humility increases. I make you witness and say that I have, as a reward of this nice behavior made My Paradise and mercy a must for him, so much that no one can ever even imagine of seeking the same. I will grant him the neighborhood of Muhammad, Ali and their progeny, who are lamps in darkness. This reward is more attractive to him than all other bounties of Paradise. He will be given a million times more reward for his .humility towards his believer brothers

Then the Almighty Allah addresses the arrogant and rebellious group of Jews who, despite being rich and wealthy, were withholding the rights of the poor and needy and were asking others to do good but themselves were refraining from it. So also they were restraining others from evil but themselves were indulging in every evil. Allah :tells them

اتءمرون الناس بالبر ...

[What! do you enjoin men to be good...[۱۹۶

Simply: Do you order others to do good and call upon them to spend in charity and ?repay the trusts

... و تنسون انفسکم ...

[and neglect your own souls...[۱۹۷...

Simply: And are forgetting yourselves. Do you not understand what you order others ...to do

... و انتم تتلون الکتاب ...

[while you read the Book...[۱۹۸...

Simply: While you are reciting the Torah, which orders to

do good and prevents from evils. It also shows what punishment will be given by Almighty Allah to the disobedient and the hotheaded ones. It also mentions the reward, which Allah will give to the believers, obedient and effort-makers in the path .of Allah

افلا تعقلون

?have you then no sense...

part ۲

Simply: Do you not fear the divine chastisement, which will engulf you due to what you are doing because you ask others to do what you do not and ask others to refrain from bad deeds but do those evil deeds yourselves. Thus you are destroying yourselves. This was the group of Jew leaders and religious scholars who stalled charities and embezzled it. They had kept aside some portion from it. Then they came to the Holy Prophet (s.a.w.s.). People of their community also gathered there. They were saying: Muhammad has crossed his limits. He claims of being what he is not worthy of. In short, all of them went to the Prophet with an intention that they would quarrel with him and finally kill him, even if his companion be with him. They also decided not to care for the result of such evil planning. They came up to the Holy Prophet (s.a.w.s.). They had decided with their chiefs to attack Muhammad with their swords after they defeat him in arguments. So their chiefs asked: O Muhammad! You believe that you also are a messenger like earlier prophets and like Musa? The Holy .Prophet (s.a.w.s.) replied: Of course, I am the true messenger of God

Regarding my equality with earlier prophets like Musa and others I do not believe so. Because Almighty Allah has raised my rank higher than theirs. I do not devalue them nor do I regard them low. Rather, my Lord has said to me: O Muhammad! I am the Lord of Honor above all of My creation. Likewise, Allah had told Musa (a.s.) when the latter had imagined that he was higher in rank than the whole world. These words of the best speaker proved unbearable to the Jews and they drew out their swords to attack him. But by the Will of the Omnipotent Allah, hands of everyone of them turned stony and hard like their backs which could not move at all. They were absolutely shocked. Then the Holy Prophet (s.a.w.s.) told them: Do not wail and shriek. Whatever Almighty has done to you is quite appropriate. He prevented you from attacking your Wali and stalled you so that you may hear his arguments regarding the successorship of his brother. Thereafter said: O group of Jews! These, your chiefs, are deniers. They are holding up your wealth from you and curtailing your rights and in distributing the remaining wealth, doing injustice to you. They decrease in some case and increase in some. Hearing this, the Jew chiefs said: O Muhammad! Now describe your messengership and your brother's trusteeship. Your claims are false made only to instigate our people against us. His Eminence said: Never. However Allah has permitted me to call here the properties

on which these poor and weak people and their relatives who have put seals so that they may arrive here just now before me and similarly I may also bring here your account books. Allah will cause to come here. I may also call those for usurping whose wealth you have agreed upon among yourselves and the organs of their bodies may give witness about what you did in cheating for usurpation. Likewise, your own organs will give witness against you how you misappropriated the properties of others in an .unjust manner

Thereafter he said: O angels of the Lord Almighty, bring before me all the wealth and property, which has been usurped by these oppressors from their community. Next moment, bags full of Dirhams and Dinars and clothes and animals and all other kinds of goods started to descend on those Jews and stood in front of them. Then the Holy Prophet (s.a.w.s.) said: O angels! Bring here all those account books, by means of which these unjust people cheated their people, who were needy and poor. Soon began to come down papers of accounts and documents. The Holy Prophet (s.a.w.s.) then asked the angels to take up each and every paper. So they took them in their hands and began to read the contents. Then the prophet asked the angels to note down the amount that was falsely usurped. Thus correct account came up before them and it became known that the money usurped by them was ten-fold more than what they had given

to their needy people. Then as per the order of the Holy Prophet (s.a.w.s.), usurped and due wealth got separated. He gave the dues to the rightful owners even by calling those cheated ones who were not there at that moment. Thus Almighty disgraced the Jew chiefs. Some of the leaders and the misled remained stonehearted and did not believe in truth and some from both categories were saved by the Almighty from such misfortune. Consequently, the leaders who wanted to become Muslims said: O Muhammad! We testify that you are the high ranking Prophet and this your brother and Wasi, is graceful and perfect. Allah made us disgraceful due to our bad deeds. Kindly inform us what if we repent over our misdeeds and refrain from our earlier activities? The Messenger of Allah replied: If you do so, you will be our companions in Paradise and also become our brothers in this world and in faith. Allah will make your wealth bountiful and grant you manifold of what has been taken away from you now. People will forget your disgrace. None from them will ever recall and discuss or mention it. Hearing this, those leaders announced loudly: We give witness that Allah is One, without partners, and O Muhammad! You are His servant and Messenger and His chosen one and His friend. We also testify that this Ali (a.s.), is your brother and vizier and the establisher of your faith and that his relation with you is like that of Harun with Musa (a.s.).

that the only difference is that there will be no messenger after you. Upon hearing these words, the Holy Prophet (s.a.w.s.) said: You are the winners of salvation. Now addressing all who had accepted Islam and who announced their faith and also those :who remained ungrateful disbelievers (infidels), he said

و استعینوا بالصبر و الصلوه

[And seek assistance through patience and prayer...[۱۹۹

Simply: And you should seek help through patience and prayer, that is seek help through these two means in repaying the trusts and in refraining from unlawful things and announcing our belief in the messengership of Muhammad (s.a.w.s.) and the Imamate of Ali (a.s.) and in serving both of them and in also helping whom both of these leaders call upon you to help. By so doing, you will get the great fortune of the pleasure of Allah, forgiveness, bounties of Paradise and the company in Paradise of all of these great personalities, including all Imams (a.s.) from Ahlul Bayt (progeny of Muhammad and Ali). This bounty of looking at them will be felt to you of more value than all other bounties in Paradise. Abiding by what has been told to you now, will complete your happiness and guidance. Also by being regular in prayers five times a day and by offering Durood to Muhammad and his progeny, you should seek .nearness to Paradise

وانّها... ...

[and most surely it is...[۲۰۰...

Simply: And this deed of offering five daily prayers and reciting benedictions and obeying all of their orders, having faith in both their hidden and open without

...any hesitation or doubt is

...لكبيره...

[a hard thing...[۲۰۱...

.Simply: It is definitely a hard job and does not seem pleasant

...الّا على الخاشعين...

[except for the humble ones...[۲۰۲...

Simply: Except to those who fear Almighty in disobeying His commandments. Now He ...describes the virtue of such fearful persons, saying

الّا على الخاشعين

[except for the humble ones.[۲۰۳...

Simply: Those who imagine firmly that they will definitely meet their Lord, which is ...bigger than all miraculous things for His servants and

الذين يظنون...

[Who know...[۲۰۴

Simply: (Yaz'unnoon - imagine) has been used, because the servants, with certainty do not know what will be their end result, because the abode of the Hereafter is :hidden from their eyes and

و انّهم اليه راجعون

[and that they shall return to Him.[۲۰۵...

Simply: And they assume that they will go to Him, that is, due to their faith and humility will return towards the miraculous bounties and rewards of Allah and it is not known .to them as quite certain, because they are not safe from the change in their condition

The Holy Prophet (s.a.w.s.) said: A believer is always fearful regarding his end and he never feels certain of earning his Lord's pleasure until his last breath and unless the angel of death does not face him to collect his soul. At that final moment, his fear goes away and he becomes certain of getting his Lord's pleasure, because the believer feels extreme sorrow, anxiety and restlessness due to his severe illness, his thought of losing his wealth and property, separation from his near and dear ones and non-fulfillment of several ambitions and

aspirations. Seeing this, the angel of death asks him: What makes you so restless? The believer says: Unfulfilled wishes. The angel says: Can a wise man ever feel sorry at losing a fake coin if in its exchange, he is to get wealth a million times that in the whole world? The believer says: Of course, no. The angel says: Just look up. When that believer looks, he observes palaces and high ranks in Paradise, which no aspirations can ever think of. The angel tells him: These are your palaces. These bounties, wealth and your dear most ones. All your children who were very dear to you, will be with you in this Paradise if they be virtuous and righteous. Now tell me, do you or do you not feel happy after observing all these bounties? The believer replies: By Allah. I am very much pleased and satisfied. Then the angel again asks him to look above. Consequently the believer finds before his eyes the figures of Muhammad and his household in high heaven. The angel says: Look, all of them are your leaders and chiefs and they will be your companions in Paradise. Tell me, are you now pleased despite your separation from your near and dear ones in the worldly life? The believer replies: By Allah, I am extremely happy. This is stated by Allah in His Book thus:

انّ الذین قالوا ربنا اله ثم استقاموا تتنزّل علیهم الملائکه الّا تخافوا و لا تحزنوا و ابشروا بالجنه التی کنتم توعدون

(As for) those who say:

Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden, which you [were promised.[۲۰۶

part ۳

Simply: Those who say: Our Lord is Allah and then remain on this statement, angels descend on them to tell them saying: Do not fear and do not be sorry for the loss of your worldly assets. You have gained ample compensation. Also, do not worry about your family members and children whom you have left in the world, because in exchange of them, you have gained all these heavenly bounties. Be pleased with the Paradise promised to you. These high ranking personalities are your companions and .these palaces are your eternal residences

:Thereafter, Almighty Allah says

یابنی اسرائیل اذکروا نعمتی التی انعمت علیکم و انّی فضلتکم علی العالمین

O children of Israel! call to mind My favor, which I bestowed on you and that I made [you excel the nations.[۲۰۷

Imam (a.s.) said: Allah says: O sons of Yaqoob! Remember My bounties, which I granted to you, that among your past generations, I sent Musa (a.s.) making him My messenger and also Harun (a.s.) likewise and hinted to you at the messengership of Muhammad, successorship of Ali and the Imams of his pious progeny and I took vows from you, assuring you that if you fulfill your promises in this regard, you will be entitled to the kingdom of Paradise and the mercies and treasures of Allah. I granted to you excellence over the people of

the world, that is, I enriched your ancestors in religion as well as the world. The religious excellence was that they accepted the love for Muhammad, Ali and their purified progeny (a.s.) and also their Wilayat. As a worldly excellence, I made clouds to cast shade over them and rained Manna and Salwa on them from above and quenched their thirst by bringing out sweet water from rocks and tore up the sea for them and protected them and drowned Firon and his community therein. Thus he granted them excellence over those of their time, who were differing from their ways. Now the Almighty Allah says: When I, due to the ranks of Muhammad and Aale Muhammad (a.s.) behaved thus with your elders, it is proper for Me to grant you :excellence in this age also provided you fulfill your promise. Then He says

واتقوا یوماً تجزی نفسٌ عن نفس ...

And be on your guard against a day when one soul shall not avail another in the [least...[۲۰۸

Simply: And fear the Day when nobody will be able to remove anybody's trouble, that .is, at the time of breathing last, the punishment which one deserves

... و لا یقبل منها شفاعه ...

[neither shall intercession on its behalf be accepted...[۲۰۹...

Simply: And no recommendation will be accepted from him. That is, if someone seeks .delay in his death, it will not be granted

و لا یؤخذ عنها عدل ......

[nor shall any compensation be taken from it...[۲۱۰...

Simply: And in exchange, nothing will be accepted. That is, someone else (in exchange) may die

.and he may be kept alive

Imam Ja’far Sadiq (a.s.) said: The day mentioned in this verse is the day of one’s death, that no exchange is accepted on that day and no recommendation or intercession. Yes, on Judgment Day, we and our Ahlul Bayt (a.s.) will remove all kinds of troubles from our Shias. At Araaf, a spot between Paradise and Hell, Muhammad and Ali, Hasan, Husain and their progeny will be present. They will see some of their Shias in trouble. At that time, we will send our selected Shias like Salman, Miqdad. Abu Tharr, Ammar and also some like them in latter times to them. They, with the speed of an eagle, sweep down on those Shias and pick them up like an eagle picks up its prey. They will drop them in Paradise. Thereafter, we will send some of our noble Shias to approach them to pick them up smoothly as a pigeon picks up grain from ground and they will drop them near us in Paradise. Thereafter, from those Shias will be brought one after another who had been inactive in observing rights of the faithful and in other good deeds and who lacked in our friendship and in observing dissimulation in an appropriate manner. That believer will be told: This Nasibi is your exchange for releasing you from Hellfire. Then all those believers will be admitted to Paradise and :those Nasibis will be hurled into Hell. And the verse

ربّما يود الذين كفروا لو كانوا مسلمين .

Often will those who disbelieve

[wish that they had been Muslims.[۲۱۱

Also means that those who disbelieved in the Wilayat of Ahlul Bayt (a.s.) will very much long for having been true Muslims in the world and obedient to Imamate so that their opponents would have been their Fidya (replacement) and ‘we would have got ’.salvation from the chastisement of Hell

:Thereafter, Almighty Allah says

و اذ نجينكم من آل فرعون يسومونكم سوء العذاب يذبحون ابناءكم و يستحيون نساءكم و فى ذلكم بلاء من ربكم عظيم

And when We delivered you from Firon’s people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial [from your Lord.[۲۱۲

The Imam said: Allah says: O Bani Israel: Recall when We had freed you, that is your elders, from the clutches of the people of Firon, who were giving you extremely hard punishments, including their being dragged in labor work of building big structures. He (Firon) also used to shackle their feet, in order to prevent them from running away. He forced them to climb heights with iron shackles in feet. Some used to fall down and die. But the ruling community did not care at all for them until the Almighty Allah revealed to Musa (a.s.): O Musa! Ask them to recite Durood on Muhammad and Aale Muhammad before beginning any work so that that task may become easy for them. He also was commanded to recite Durood on behalf of anyone who forgets and falls down, whereby that person would become healthy. In short they

.abided by their instructions and remained safe

... يذبحون ابنائكم ...

[killing your sons...[۲۱۳ ...

Simply: They were slaughtering your sons, because Firon was informed that ‘a boy will be born in your kingdom who will destroy you and your kingdom.’ Therefore Firon had issued orders for slaughtering every male born in Bani Israel. Consequently, women used to bribe the nurses so that they might not inform the rulers and their days of pregnancy might end. Thereafter they used to drop the newborn in a cave or in any unknown place after reciting Durood ten times for Muhammad and Aale Muhammad. Thereafter the Lord of the Universe was appointing an angel for that male child. The child was suckling milk coming out of his own finger and eat soft food coming out of another finger. In this way, Bani Israel children were brought up. The number of boys saved in this miraculous manner was much more than those killed by .Firon’s men

... و يستحيون نسائكم ...

[and sparing your women...[۲۱۴ ...

Simply: That is, they used to leave your daughters for making them their wives and slave girls. Then Bani Israel complained to Musa (a.s.): These oppressors are turning our daughters and sisters into their wives. Almighty Allah ordered such girls that when such evil intentions might face them, they should recite Durood on Muhammad and Aale Muhammad. In short, Almighty Allah was averting the harm from them either by engaging the oppressors in some other thing or by making them ill and sick and by helping the innocent girls

in some other way. Thus no woman from Bani Israel became wife of any Firawni by .the grace of such Durood

:Then, Almighty Allah says

... و فی ذلکم بلاء من ربکم عظیم .

[and in this there was a great trial from your Lord.[۲۱۵ ...

.Simply: And for you, in this salvation, is a very great favor from your Lord

Summarily speaking, Almighty Allah tells the progeny of Yaqoob (a.s.): When troubles were being removed and hardships softened from your ancestors due to Durood on Muhammad and Aale Muhammad (a.s.) do you not understand that now when you are seeing these great personalities with your eyes before you how much more would ?Allah be favorable for you if you believe in them

Exegesis of Surah Baqarah: Verse ۲:۵۰–۵۳

part ۱

:Regarding the Almighty's words

و اذ فرقنا بکم البحر فانجیناکم و اغرفنا آل فرعون و انتم تنظرون و اذ واعدنا موسی اربعین لیله ثم اتخذتم العجل من بعده و انتم ظالمون ثم عفونا عنکم من بعد ذلک لعلکم تشکرون و اذ اتینا موسی الکتاب و الفرقان لعلکم تهتدون

And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by. And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust. Then We pardoned you after that so that you might give thanks. And when We gave Musa the Book and [the distinction that you might walk aright.[۲۱۶

Simply: And remember when We tore up the sea for you and saved you and drowned the progeny

of Firon in it while you were looking at them. Also recall the time when We gave Musa a promise of forty nights after his (going to Mount Tur) you began to worship a calf. You were oppressing (thereby) your own selves. Then We granted Musa the Book and .a proof separating truth from falsehood so that you may be guided

:Imam Hasan Askari (a.s.) said: Addressing Bani Israel, Almighty Allah says

واذ فرقنا بكم البحر ...

[And when We parted the sea for you...[٢١٧

Simply: Remember We fragmented sea water into segments whereby one part was .separated from another

...فانجيناكم و اغرقنا ال فرعون و انتم تنظرون .

[so We saved you and drowned the followers of Firon and you watched by.[٢١٨...

Simply: And saved you from there and drowned Firon along with his community. You .were observing them drowning

The event was like this: When Musa (a.s.) reached the sea shore, Allah revealed to him to tell Bani Israel to give a fresh witness to His Oneness and to fill their hearts with the remembrance of Muhammad (s.a.w.s.), who is the chief of His servants and slave-girls and to recount the Wilayat of his Wali and his brother Ali (a.s.) and to recite these :words

اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنَا عَلَى مَتْنِ هَذَا الْمَاءِ. فَإِنَّ الْمَاءَ يَتَحَوَّلُ لَكُمْ

.O Allah! In the name of these noble souls make us walk over this water

Instantly the water turned into hard ground for you. When Musa (a.s.) conveyed this command, they said: O Musa! You are loading us with what we dislike. You know that it was fear

of death that made you run away from the people of Firon. Now you tell us to jump into this water when we don't know what our fate will be if we do so. At that time Kalib bin Yuhanna came to His Eminence, Musa (a.s.) riding a horse (the breadth of that bay was four farsakh) and said: O Allah's Messenger! Did the Almighty Allah told you that we should recite these words and jump into this river? Musa (a.s.) replied: Yes. Then he stopped for a moment, renewed his faith in Allah's Oneness, messengership of Muhammad, Wilayat of Ali and his progeny (a.s.), as ordered, and recited this Dua :((supplication

اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنِی عَلَى مَتْنِ هَذَا الْمَاءِ.

.O Allah! In the name of these noble souls make us walk over this water

Then he spurred his horse in water and advanced towards the opposite bank. His horse galloped on water surface, which felt like soft ground. After reaching the other bank he returned and told Bani Israel: Do as Musa (a.s.) says. This supplication is the key to the doors of Paradise and the lock of the gates of Hell and the source of the rain of bounties and provision. It attracts the pleasure of the Lord Creator, the Most Merciful to His slaves and slave-girls. Despite his continuous efforts, Bani Israel did not realize and said: We will walk only on the ground. At that Almighty Allah revealed :(.to Musa (a.s

فاوحينا الى موسى ان اضرب بعصاك البحر

Then We revealed to Musa: Strike the sea with

[your staff.[۲۱۹

:Simply: O Musa! Strike your staff on the river and recite

اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ لَمَّا فَلَقْتَهُ.

.O Allah, in the Name of Muhammad and Aale Muhammad (a.s.), tear up this river

His Eminence, Musa (a.s.) complied with the divine command and the sea water split and made a path visible to the opposite bank. Then His Eminence, Musa (a.s.) ordered his community to enter the river. They said: This ground is wet and we fear getting :stuck in it. Came the divine Commandment: O Musa! Recite this Dua

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ جَفِّفْهَا.

O Allah, for the sake of Muhammad (s.a.w.s.) and of his Purified Progeny, dry up this .ground

His Eminence did so. Almighty sent a wind over that area, which made it hard and dry. Then Prophet Musa asked his people: Enter now. They said: O Allah's Messenger! We twelve tribes are the progeny of twelve ancestors. If we enter together, each group will try to overtake the other, which might create quarrels. If a separate path is made for each of us, we will be satisfied. Came the divine order: O Musa! Hit the water with your staff, twelve times, and recite: O Allah! For the sake of Muhammad and his Progeny (a.s.) please make the ground appear to us and stop water from coming to us. Musa (a.s.) did so and twelve roads came up in place of sea water. Spring breeze dried the ground. Then Musa (a.s.) gave order to enter the sea bed. They said: Each of our groups will enter

its lane and one will not know what happened to the other. Then Musa was told by Allah: O Musa, hit every stone standing between these paths and recite: O Lord of Muhammad and his progeny (a.s.) for the sake of these noble souls, please create big windows in these frozen water walls so that these groups could see one another. Musa (a.s.) did so, and Allah created the desired windows. Finally they entered the sea bed. When they reached the opposite bank safely, Firon and his people also entered the sea bed. When the first of them reached the other bank and tried to step out and, on the other end, the last one of them stepped in it, by the Command of Almighty Allah, the water blocks joined one another and the entire enemy force got drowned in it. His Eminence, Musa (a.s.) and his companions were observing them drowning. That is why Allah says:

...اغرقنا آل فرعون و انتم تنطرون

...and drowned the followers of Firon and you watched by.[۲۲۰]

Simply: We drowned the people of Firon and you were looking at them.

Now, Almighty Allah tells the people of Bani Israel who were present in the time of Muhammad (s.a.w.s.) in Arabia: When, because of the nobility and grace of Muhammad (s.a.w.s.), I favored you so much and when you saw what He did for you when Musa (a.s.) prayed through their medium, why do you not realize that it is obligatory for you to put faith in him and his progeny?

part۲

Then Allah says:

و

اذ واعدنا موسی اربعین لیله ثم اتخذتم العجل من بعده و انتم ظالمون

And when We appointed a time of forty nights with Musa, then you took the calf (for a [god) after him and you were unjust.[۲۲۱

Simply: Remember when I gave Musa (a.s.) a promise of forty nights and you started .worshipping the calf and oppressed your souls

Imam Hasan Askari (a.s.) says: Musa bin Imran (a.s.) used to tell Bani Israel: When Almighty Allah will free you from this calamity and destroy your enemies, I will bring from your Lord, a book containing His commands about what to do and what not to and also examples. When Almighty Allah relieved them from the aforesaid troubles, He ordered Musa (a.s.) to come to the appointed place and to fast for thirty days at the base of the hill. Musa (a.s.) had imagined that he would get that Book at the end of those for thirty fasts. On the last (۴۰th) day, when Musa (a.s.) began to brush his teeth before breaking his fast, the Almighty said: O Musa! Do you not know that the obnoxious smell of the observer of a fast is more pleasing to Me than the fragrance of musk? Now, fast for ten more days and do not brush teeth at the time of breaking the fast. Musa (a.s.) did so. Allah had commanded him that He would give the Torah to him, so He did so. On the other hand, Samiri made weak-hearted people of Bani Israel doubtful, telling them: Musa had

promised you thirty days, but now forty days have passed and his promise remains unfulfilled; Musa has not seen his Lord, that now your God has himself come to you to show to you that he is himself able to call you to him and that he did not send Musa to you because he is unable to do so. Then he (Samiri) brought before them the metal calf he had constructed. Looking at it, the people said: How can a calf be God? Samiri said: The only thing is that your god talks through it just as he talked with Musa through a tree. So when they heard a kind of voice from that calf, they said: God has entered this animal as He entered a tree. Thus they were led astray. When Musa (a.s.) returned, addressing that calf he said: Is your Lord hidden in you as these people imagine? That calf, by the might of Almighty, spoke up: O Musa! Our Lord is clean and greater than having a tree or an animal as His residence. O Musa! Allah is never, never .like it

But Samiri had stuck the hollow tail of that cow with the wall on the other side of which he had hidden one of his disbeliever and rebellious colleague, who was talking placing his mouth on the anus of that animal made of metal. Samiri had told the people that .that calf was the god of them all and of Musa bin Imran too

O Musa bin Imran! These fellows

have fallen down to worship me, believing me to be God, only because they became lazy in reciting benedictions on Muhammad and his progeny (a.s.), denied their friendship and did not believe in the Messengership of Muhammad and Wilayat of his .Wasi. This resulted at last in their believing me as God

Now Allah says: When you, O Bani Israel, who live in the time of Muhammad (s.a.w.s.), can you not realize that when I disgraced so much those calf-worshippers due to their delay in reciting benedictions on the noble souls, you must fear Him more before !?having hatred for these noble souls, who are before your eyes with all their ranks

:Thereafter Almighty Allah says

ثم عفونا عنكم من بعد ذلك لعلكم تشكرون

[Then We pardoned you after that so that you might give thanks.[۲۲۲

Simply: Thereafter We forgave and pardoned your misbehavior, so that you may be grateful and offer thanks to Me. I pardoned your misdeed of worshiping a calf, so that O Bani Israel, who are present in Muhammad's time of prophethood, offer thanks for .the bounty granted to your elders and thereafter to you also

Imam (a.s.) says: Almighty Allah pardoned their sins only because they sought forgiveness through the mediation of Muhammad and his progeny and renewed their .Wilayat in their hearts. When they did so, Allah pardoned them

:Then Allah says

و اذ اتينا موسى الكتاب و الفرقان لعلكم تهتدون

[And when We gave Musa the Book and the distinction that you might walk aright.[۲۲۳

Simply: And remember the time when We had given the Book to Musa

a.s.), which was Torah and which made it obligatory for you to believe in it and also to) do what was recommended in it. We had obtained a vow from Bani Israel. Also We had made it a Furqan which separated truth from falsehood and the righteous from the wrongdoers, because when Allah honored them with Torah and belief in it and by following its commandments, He sent a revelation to Musa (s.a.w.s.): O Musa! These people have put faith in this Book but the Furqan still remains, which differentiates truth from falsehood. So now you take an oath freshly from them. I have vowed by My Holy self that I will accept no one's faith and deed unless he believes in this also. Musa (a.s.) asked: O Lord! What is that new thing? Lord Almighty replied: O Musa! Take an oath from Bani Israel to believe that Muhammad is the chief of all messengers and that his brother and legatee, Ali is better than all legatees and that those Imams, who will be their vicegerents and those Shias, who will believe in them, all are like stars of .high heaven (Firdaus) and they will be the kings in the Adn Paradise

In short, Musa (a.s.) took such oath from them. Some believed in it sincerely and some only verbally. Those who were truthful in this reward had a brightness (Noor) on their foreheads. But this radiance was not granted to those who did not believe sincerely and uttered words of faith only by tongue. Thus

this was the Furqan which was given to Musa (a.s.) by the Almighty Allah and which :separated truth from falsehood. Then the Almighty Allah says

...لعلکم تهتدون

[that you might walk aright.[۲۲۴...

Simply: So that you may know what differentiates and what makes one valuable in the sight of the Almighty is the belief in the Wilayat of these noble Imams, as your elders .became respectable due to it

Exegesis of Surah Baqarah: Verse ۲:۵۴

:Regarding the Almighty's words

و اذ قال موسی لقومه یا قوم انکم ظلمتم انفسکم باتخاذکم العجل فتوبوا الی بارئکم فاقتلوا انفسکم ذلکم خیر لکم عند بارئکم فتاب علیکم انّه هو التواب الرحیم

And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), [for surely He is the Oft-returning (to mercy), the Merciful.[۲۲۵

Simply: Remember the time when Musa (a.s.) told his community: O my people! By worshipping this cow you have oppressed yourselves. Now you must repent before your Lord and kill yourselves among one another. This is better for you in the .knowledge of Allah

:The Imams (a.s.) said: Almighty Allah says

و اذ قال موسی لقومه یا قوم انکم ظلمتم انفسکم باتخاذکم العجل....

And when Musa said to his people: O my people! you have surely been unjust to [yourselves by taking the calf (for a god)...[۲۲۶

.Simply: Recall the time when you oppressed yourselves by deifying this calf

فتوبوا الى بارئكم .

Therefore turn to your Creator

[penitently),[٢٢٧)

Simply: Make repentance before the Lord Who after creating you, granted you the .form of human beings

... فاقتلوا انفسكم

[so kill your people...[٢٢٨...

Simply: Kill yourselves. Some of you must kill some of you, that is those who did not .worship the false god, should kill the worshippers of the calf

... ذلكم خير لكم عند بارئكم ...

[that is best for you with your Creator...[٢٢٩...

Simply: Such killing among you is, in the sight of Allah, better than your being alive in this temporary world and then He may not pardon you and your safety may end only in this passing world and in the eternal Hereafter you will be in Hell. So now if you pay the fine by killing among yourselves, Allah will consider it as recompense and make :the good Paradise your place to live therein forever. Then Allah says

فتاب اليكم ...

[so He turned to you (mercifully)...[٢٣٠...

Simply: Then He accepted your repentance before you (all of you) should be killed. He .granted you time to repent and preserved you for His obedience

... انّه هو التّواب الرحيم

[for surely He is the Oft-returning (to mercy), the Merciful.[٢٣١...

.Simply: Because He is very much acceptor of repentance and Most Merciful

The whole event is thus: When Almighty Allah falsified the calf drama through the hands of Musa (a.s.), He granted power of speech to that animal so that Samiri's trick

and cheating may be revealed to all. His Eminence, Musa (a.s.) then ordered that those who refrained from calf-worship may kill the calf-worshippers. Most calf-worshippers then denied their sin saying: We

did not worship it. At that time Allah asked Musa (a.s.) to break down that metal statue into tiny particles and throw that dust in the river. Then those who had worshipped it and who drank that water, found that their lips and nose have turned black. This made them distinct offenders. Then Allah ordered those ١٢٠٠٠ who did not worship the calf, to kill with their swords the black-faced ones. Then an announcer announced from Almighty that there is a cursed one from among the killed ones who tried to keep back the killer with their hands and feet. And from the killers too those are cursed ones who, while so killing, may leave out friends and near and dear ones and kill only those who were not known to them. In short, the sinners bowed down their heads to be killed and the killers who were innocent said to Musa (a.s.): Though we did not worship the calf our offence is more severe because we have to kill our fathers, mothers, brothers and friends with our own hands. Thus we became equal in this punishment. Then the Almighty Allah sent a revelation to Musa (a.s.) informing him: O Musa! We entangled these people in the said difficulty because when others were worshipping the false god, they did not go away and did not leave their company. They did not show their enmity towards the sinners. Now tell them: Whoever from them will pray to Me, making Muhammad and his Progeny a medium, it

will become easy for those who are ordered to kill others. Accordingly, when they prayed as taught, Allah changed the atmosphere in such a way that the killing became very easy for them. Their number was ۶,۰۰,۰۰۰ besides those who did not worship false god. Thereafter Allah gave good sense to some whereby some of them, before the end of the killing, began to talk among themselves: When the Almighty Allah has made the mediation of Muhammad and his progeny (a.s.) so effective that whoever does so never remains deprived of his wish when even Messengers took full benefit of such mediation at the time of most severe hardships, why not should we also, then, make them our Waseelah? Thereafter, all of them jointly raised a prayer: O Our Lord! We give You the mediation of Muhammad (s.a.w.s.) who, in Your view, is the best creation and the mediation of Ali (a.s.) who is, after him, the best creation and the mediation of Fatima and of Hasan (a.s.) and of Husain (a.s.), who are the grandchildren of the chief of all messengers and the mediation the Holy Imams (a.s.), kindly forgive our sins and overlook our errors and remove this calamity of killing from us. At that moment a voice came to Musa (a.s.) from the sky: O Musa! Now stop this killing because some of them have requested Me and given me such a vow that had they done it before calf-worship, I would have protected them from it and if even satan had

given me such an oath I would have guided him rightly and had Firon and Nimrod done so, I would have given salvation to them too. In short, the slaughtering came to an end. They were telling themselves: Would that we had realized earlier. Woe unto us that we ignored the giving of mediation of Muhammad and his purified progeny. .Otherwise Allah would have surely guided us rightly

Exegesis of Surah Baqarah: Verse ۲:۵۵–۵۶

:Regarding the Almighty's words

و اذ قلتم یا موسی لن نؤمن لک حتی نری الله جهره فاخذتم الصاعقه و انتم تنظرون ثم بعثناکم من بعد موتکم لعلکم تشکرون

And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then We raised you up after your [death, that you may give thanks.[۲۳۲

Simply: And O Bani Israel! Remember the time when you, that is, your elders and ancestors had said: O Musa! We will not believe in you until we do not see God with .our eyes clearly and openly

فاخذتم الصاعقه ...

[so the punishment (lightning) overtook you...[۲۳۳...

.Simply: So the lightning bolt hit your forefathers

... و انتم تنظرون ...

[while you looked on...[۲۳۴...

.Simply: And you were observing them

ثمب بعثناکم من بعد موتکم ...

[Then We raised you up after your death...[۲۳۵

.Simply: Then We made them alive after they had died

... لعلكم تشكرون .

[that you may give thanks.[۲۳۶...

Simply: So that your elders may offer thanks to Allah for their second life after death, in which they may repent for their past and offer repentance and keeping themselves away from

world-worshippers, return to their Lord, realizing - that had their first death remained .their final death, they would have languished in Hell forever

Imam (a.s.) said: The event was thus: When Musa (a.s.) took from Bani Israel, a vow of believing in the Furqan, that is the thing which separated truth from untruth through the Messengership of Muhammad (s.a.w.s.) and Imamate and Wilayat of Ali and his purified progeny (a.s.) they said: O Musa! We will not believe what you are saying is from Allah, unless we don't see God by our eyes clearly and until He Himself says so. At that moment a lightning bolt from the sky struck them and they were seeing it descending towards them from the sky. And Allah said: O Musa! I evaluate those who testify My selected friends. I don't care for the wrongdoers. I chastise like this those who disregard the rights of My selected friends. At that time Musa told those who were not struck by lightning: Now what is your stand? Do you believe or do you also want to face the fate of these fellows? They said: O Musa! We don't know the cause of this calamity. Such heavenly calamities come to this world often when all the good and the bad are hit. But not in this case, if this present hitting is only due to the denial of some of your words about Muhammad and his progeny, then you may please pray to Allah giving the mediation of these noble souls mentioned by

you and request Him to make these dead ones alive so that we may ask them the reason of their destruction. Musa (a.s.) did as desired by them. Allah made them alive. Musa asked them to make the desired inquiry. When those who had not died asked those who were enlivened after their death, the latter replied: O Bani Israel! This calamity came down on us because, we, after believing in the messengership of Muhammad (s.a.w.s.) refused to believe in the Wilayat and Imamate of Ali (a.s.). After our death, we saw that in the kingdoms of heavens, curtains, throne, Chair, Paradise and Hell, no one rules higher than Muhammad, Ali, Fatima, Hasan and Husain (a.s.). They are above all others. When we died of the lightning, angels took us to Hellfire. At that time Muhammad and Ali (a.s.) told the angels: Remove punishment from them, because a prayer in their favor will be made through the mediation of us and our progeny and Allah will make them alive again. Till then we were not hurled in Haviyah (Hell). Then, O Musa bin Imran! He gave us life as an answer to your prayer through .the mediation of the noble souls

In short, Almighty Allah, addressing those Bani Israel who were living in the time of Muhammad in Arabia says: When the sin of your ancestors are pardoned as a result of the prayer with mediation of these noble souls whereby they were made alive after death, it is obligatory for you not to do what

.they had done and due to which they suffered and were destroyed

Exegesis of Surah Baqarah: Verse ۲:۵۷

:Regarding the Almighty's words

و ظلّلنا عليكم الغمام و انزلنا عليكم المن و السلوى كلوا من طيبات ما رزقناكم و ما ظلمونا و لكن كانوا انفسهم يظلمون

And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any [harm, but they made their own souls suffer the loss.[۲۳۷

Simply: And O Bani Israel! Remember the time when We made cloud to give you shade and We rained Manna and Salwa on you. Eat the pure provision granted to you .and they did not oppress Me but they oppressed themselves

:Imam Hasan Askari (a.s.) said: Allah says: O Bani Israel! Remember the time when

و ظلّلنا عليكم الغمام...

[We made the clouds to give shade over you...[۲۳۸

Simply: We gave you shade of cloud when you were wandering in the Tiyah desert. .That cloud was protecting you from the heat of the sun and the harmful cold of moon

... انزلنا عليكم المن و السلوى ...

[and We sent to you manna and quails...[۲۳۹...

Simply: And We rained Manna and Salwa. Manna means Taranjbin which fell on trees and which they could take up, and Salwa was a kind of bird which is called Samani in Arabic; the flesh of which is tastier than of all birds. Almighty Allah had sent that bird :for them. They could hunt it easily for eating. Allah tells them

كلوا من طيبات ما رزقناكم ...

Eat

[of the good things that We have given you…[۲۴۰

Simply: Eat from the pure things granted by Me and thank Me and appreciate those whom I made appreciable and respectable. Honor them whom I gave honor and they are for whose Wilayat I have obtained oath from you. They are Muhammad and his .(.purified progeny (a.s

:Then Allah says

... و ما ظلمونا ...

[and they did not do Us any harm…[۲۴۱...

Simply: And they did not oppress Me. Rather they oppressed themselves when they changed My word and said something else and did not fulfill their promise. Denial of the deniers does never harm Me. Likewise the belief of the believers does not add to .My Kingdom

... و لكن كانوا انفسهم يظلمون

[but they made their own souls suffer the loss.[۲۴۲...

Simply: Rather, they were oppressing their own selves, that is, by being disbelievers .and by changing My words they were harming their lives

The Holy Prophet (s.a.w.s.) said: O servants of God! It is your duty to believe in the Wilayat of my purified progeny (a.s.). Do not differentiate between us and realize how much care and facility Allah has granted to you. He made His argument clear to you, so that you may be able to recognize the truth easily. Then He also gave you a great relief through dissimulation, so that you may remain safe from the harms of creation. Even after all that, if you make changes, He suggests to you repentance and accepts .your repentance. So it is better you thank Him for His bounties

Exegesis of Surah Baqarah: Verse ۲:۵۸-۶۲

part ۱

Regarding the

:Almighty's words

و اذ قلنـا ادخلـوا هـذه القريـه فكلـوا منهـا حيث شـئتم رغـدا و ادخلـوا البـاب سـجدا و قولـوا حطه نغفرلكم خطايـاتكم و سـنزيد المحسـنين فبـدل الـذين ظلموا قولاً غير الذى قيل لهم فانزلنا على الذين ظلموا رجزا من السـماء بما كانوا يفسـقون و اذ استسـقى موسـى لقومه فقلنا اضـرب بعصاك الحجر فانفجرت منه اثنتا عشره عينا قد علم كل اناس مشربهم كلوا و اشربوا من رزق الله و لا تعثوا فى الارض مفسـدين و اذ قلتم يا موسـى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا تنبت الارض من بقلها و قثائها و فومها و عدسـها و بصـلها قال اتسـتبدلون الـذى هو اهـدى بالذى هو خير اهبطوا مصـر فانّ لكم ما سألتم و ضـربت عليهم الذله و المسـكنه و باؤ بغضب من الله ذلك بانّهم كانوا يكفرون بايت الله و يقتلون النبيين بغير الحق ذلك بما عصوا و كانوا يعتـدون انّ الذين امنوا و الذين هادوا و النصرى و الصابين من آمن بالله واليوم الاخر و عمل صالحا فلهم اجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون

And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others). But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed. And when Musa prayed for drink for his

people, We said: Strike the rock with your staff. So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief. And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits. Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.[۲۴۳]

Simply: And remember when I told your ancestors: Enter this village (Baitul Maqdas) and eat to satisfaction therefrom whatever you like. But enter the city gate bowing and reciting HITTATUN. I will forgive your mistakes and will soon multiply the reward of good-doers. But the unjust people changed the word taught by Me. So I sent on them punishment from

the sky. And remember when the people of Musa became thirsty and Musa prayed to Me for water, I said: Hit the rock with your staff. Compliance with this command made twelve springs gush out from that rock and each of your twelve tribes selected their water source. (Then I told them): Eat the provision provided by Allah and eat and drink, but do not spread corruption on earth. And remember the time when you (your elders) said: O Musa! We cannot be happy with only one kind of food. So ask your Lord to provide for us eatables like vegetables, wheat, cucumber, onion etc. which grow up from the earth. Musa retorted: Do you want a lower thing in exchange of the precious ones? Then came the command: Go to a city, where you will get all that you desire. Thus they were disgraced and made deprived and they became involved in divine chastisement and it so happened, because they used to deny the Signs of Allah and killed the prophets of God unjustly. All this was due to the fact that they disobeyed the Almighty, were thankless to Him and acted against the truth. The believers and those of the Jews, Christians and Sabeans have sincere faith in God and the last day and perform good deeds, they all would be rewarded by the Almighty and they will not .have any kind of fear, neither would they be sorrowful and aggrieved

Imam Hasan Askari (a.s.) said: Allah said: O people of Bani Israel! Remember

...those days

و اذ قلنا

[And when We said:[۲۴۴

...Simply: When We said to your ancestors

ادخلوا هذه القريه ...

[Enter this city...[۲۴۵

Simply: Enter this city, which is Ariha in the land of Syria. This order was given when .they came out of the Tiyah desert

فكلوا منها حيث شئتم رغدا ...

[then eat from it a plenteous (food) wherever you wish,[۲۴۶...

.Simply: And stay there, work hard and eat whatever you like

و ادخلوا الباب سجدا ...

[and enter the gate making obeisance...[۲۴۷...

Simply: The Almighty Allah had put the images of Muhammad and Ali (a.s.) on the gate and ordered them to make obeisance to the images, refresh their allegiance and love in their minds and remember the confession that had been taken from them .regarding their guardianship and belief in their superiority

و قولوا حطه

[And say, forgiveness.[۲۴۸

Simply: And say 'Hittatun' to make obeisance to Allah for the respect of Muhammad .and Ali (a.s.) and trust his Wilayat to remove your sins

... نغفرلكم خطاياتكم ...

[We will forgive you your wrongs...[۲۴۹ ...

.Simply: So that We will forgive your previous wrongs

و سنزيد المحسنين .

[and give more to those who do good (to others).[۲۵۰ ...

Simply: We will give more rewards to the good and obedient people; those who have not done any wrong from you and not opposed their Wilayat and remained firm and .stable. We will give them more rewards

فبدّل الذين ظلموا قولا غير الذى قيل لهم ...

But those who were unjust changed it for a saying other than that which had been [spoken to them...[۲۵۱

Simply: Those who have done wrongs and broke their promise, they became

unjust and changed the word, which was spoken to them. Allah ordered them to make obeisance and they didn't do and didn't say exactly what they were commanded and turned their back from the gate and entered the city. They did not bow down or pay obeisance and said the gate is very big, why should we bend and enter? See Prophet Musa and Yusha will laugh and simply make pay obeisance for this useless task; and .they said: We like red wheat more than these words and promises

... فانزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون .

so We sent upon those who were unjust a pestilence from heaven, because they ... [transgressed.[۲۵۲

Simply: They changed the meaning of the words spoken to them and didn't believe in Muhammad, Ali and their progeny. Because of this, We sent wrath from the sky and they all suffered from a severe disease. It was plague and a hundred and twenty thousand died in a part of a day. As Allah knows, they are disbelievers and will not say .forgiveness. The divine wrath fell on those who were unjust and transgressors

Allah knew those who were righteous, and believers of Muhammad and Ali (a.s.) and who recognized their guardianship, hence the divine wrath did not fall on them. Allah :says

و اذ استسقى موسى لقومه ...

[And when Musa prayed for drink for his people...[۲۵۳

Simply: Prophet Musa (a.s.) prayed and requested Allah for drinking water for his people who were very thirsty. He said: O Allah for the sake of

Muhammad (s.a.w.s.), Chief of the prophets and Ali (a.s.), Chief of the Successors and Fatima (s.a.), Chief of the ladies and Hasan (a.s.) and Husain (a.s.), Chiefs of the martyrs and his progeny, I request Allah to quench the thirst of the people.

فقلنا اضرب بعصاك الحجر

[We said: Strike the rock with your staff.[۲۵۴

Simply: Allah sent revelation: O Musa! Strike the rock with your staff. When Prophet Musa (a.s.) struck his staff on the rock...

فانفجرت منه اثنتا عشره عينا ...

[So there gushed from it twelve springs...[۲۵۵

Simply: Twelve streams started flowing from it.

قد علم کل اناس مشربهم ...

[each tribe knew its drinking place...[۲۵۶...

The progeny of Prophet Yaqoob (a.s.) knew its drinking place so that the other tribes do not oppose them and quarrel for water.

Then Allah said:

کلوا و اشربوا من رزق الله ...

[Eat and drink of the provisions of Allah...[۲۵۷

Simply: Eat and drink of the provision which Allah has given to you.

و لا تعثوا فی الارض مفسدین

[and do not act corruptly in the land, making mischief.[۲۵۸ ...

part ۲

The Messenger of Allah (s.a.w.s.) said: One who is firm on love for Ahlul Bayt (a.s.), is

given by Allah such a cup of drink that he does not want to exchange it with anything else and he does not like that except for Allah he should have anyone as a helper and protector. One who makes his self used to bear difficulties for the sake of our love, Allah gives him such a lofty status to him on Judgment Day that all become incapable to see his great status

on Judgment Day. And each will be surrounded by their status on this day as they had kept their money and wealth in the earth before them. Then Allah will say: You had accepted difficulties for the love of Muhammad and his progeny, so Allah has given you the right to save whoever you want from punishment. Then he will open his eyes and see everyone. After that he will separate all those who wished well for him, did a favor or spoke in a nice manner, just as real money is separated from counterfeit coins. Then he will be told to take them to Paradise and make them stay wherever he likes. He will do the same. Then Allah will say: We give you authority to send whomsoever you like to Hell. Then he would look up see everywhere and select the hellish people as gold coins are separated from currency. Then he will hear a voice .telling him to send them to any section of Hell he likes and will do so

Thus Allah says to Bani Israel people (Jews) who were present during the time of the prophet: While your ancestors were called to the love of Muhammad and Aale Muhammad you have seen them and understood the lofty aim of their Wilayat, it is only proper that you gain nearness to the Almighty through the proximity of Ahlul Bayt (a.s.) and you must not go near His wrath. If you do so, you will become remote from .His mercy

:Now Allah says

و اذ

قلتم يا موسى لن نصبر على طعام واحد ...

[And when you said: O Musa! we cannot bear with one food.[۲۵۹

Remember those days when your ancestors asked Prophet Musa (a.s.): We shall, under no circumstances be satisfied with only one kind of food, consisting of Manna and Salwa. It is necessary to mix some other food items with it.

فادع لنا ربک يخرج لنا من تنبت الارض من بقلها و قثائها و فومها و عدسها و بصلها .

therefore pray Lord on our behalf to bring forth for us out of what the earth grows,... [of its herbs and its cucumbers and its garlic and its lentils and its onions.[۲۶۰

Simply: That is why, O Musa, you must call on your God on our behalf, to grow for us vegetables, cucumbers, wheat, masoor and onions.

قال اتستبدلون الذی هو ادنی بالذی هو خير

[He said: Will you exchange that which is better for that which is worse?[۲۶۱

That is, Musa (a.s.) said: Do you want to exchange better things given by Allah and with defective items?

اهبطوا فانب لکم ما سألتم .

[Enter a city, so you will have what you ask for.[۲۶۲

Simply: If you want that, come out of this Tiyah desert and enter some town where you will find what you like.

Allah says:

وضربت عليهم الذله و المسکنه ...

[And abasement and humiliation were brought down upon them...[۲۶۳

Simply: Because of their ungratefulness and disobedience poverty and debasement came into their share and they became disgraced before Allah and His believer

.servants. And ‘Maskana’ denotes poverty and debasement

و باوء بغضب من الله ...

and they became...

[deserving of Allah's wrath...[۲۶۴

.Simply: They were recipients of Allah's anger and curse

ذلک بانّهم کانوا یکفرون بایت الله ...

[this was so because they disbelieved in the communications of Allah...[۲۶۵...

Simply: The reason they became recipients of Allah's anger and curse was that prior .to this they used to deny the Signs of Allah

... و یقتلون النبیین بغیر الحق ...

[and killed the prophets unjustly...[۲۶۶ ...

.Simply: And unjustly killed the prophets who were innocent and did not harm anybody

... ذلک بما عصوا ...

[this was so because they disobeyed...[۲۶۷...

Simply: They were overpowered thus by disobedience till they committed a sin which made them deserving of abasement and humiliation and they became eligible for .Allah's wrath. It was so because they disbelieved in the communications of Allah

و کانوا یعتدون .

[And exceeded the limits.[۲۶۸

.Simply: They crossed the limits of divine commands and obeyed the orders of Satan

The Messenger of Allah (s.a.w.s.) said: My people! You must not behave as Bani Israel did. Do not consider Allah's bounties minor. Don't ask whimsical and naïve questions from Allah and when Allah takes trial of your sustenance which you do not like, you must not ask for anything. Perhaps it would become a cause of your death and destruction. Rather you should pray: O Allah, I beseech you in the name of Muhammad and his purified progeny, please give me patience to bear these

difficulties and make them easy for me if my well being lies in being subjected to them. And if the opposite is better for me, please grant me that. Keep me

happy and obedient to Your command. All praise is for You only. When you pray like .this, Allah will give you that which is better for you and make it easy for you to get it

Then His Eminence (s.a.w.s.) said: O servants of Allah! Do not be careless about sins, because due to this you shall be involved in laziness and careless attitude which is more dreadful than sin itself. So man continues to commit the sin and does not regard it serious and is involved in troubles more serious than sins. Slowly he denies the Wilayat of the Prophet's successor and prophethood of the Prophet. Finally he begins to deny the Oneness of Allah, deviates from the religion of Allah and becomes an .apostate

:Then Allah says

انّ الذين امنوا ...

[Surely those who believe...[٢٦٩

Simply: Those who believe in Allah and Wilayat of Ali Ibn Abi Talib (a.s.) and his .progeny

و الذين هادوا ...

[and those who are Jews...[٢٧٠...

و النصارى ...

[and the Christians...[٢٧١ ...

و الصائبين ...

[And the Sabeans...[٢٧٢

.That is the star worshippers

Those who believe that they are true believers. But the fact is that they are liars in .their statement

من آمن بالله

[whoever believes in Allah...[۲۷۳...

Simply: Whoever from the deniers brings faith in Allah and gives up infidelity and those of the believers who will accept faith in the future and be sincere about it and fulfill the oath that is taken from them with regard to Muhammad, Ali and their purified successors.

و عمل صالحا ...

...And those who will do good

Those from the believers who perform good deeds.

فلهم اجرهم

عند ربّهم ..

.They shall have their good rewards from their Lord

.In the Hereafter they shall be rewarded by Allah

و لا خوف عليهم و لاهم يحزنون .

[And there will be no fear for them and nor grief.[۲۷۴

.They will not have any kind of fear on that day

.Whereas the disbelievers will be disgraced because they did not do any good

Once it so happened that Amirul Momineen Ali Ibne Abi Talib (a.s.) saw a man who was very frightened. Imam Ali (a.s.) asked: What's wrong with you? He said: I am afraid of Allah. Imam Ali (a.s.) said – Fear your sins and fulfill the duties you have towards others, be fearful of Allah's justice and obey Him in whatever He has made incumbent on you. Do not be disobedient and rebellious in whatever He has made better for you. After that don't be afraid of Allah because He is not a tyrant and He never punishes anyone more than what he deserves. But you must be afraid of your bad consequences. You must dread any change in your faith. If you want Allah to keep you safe and happy on the day of His judgment, you should know that whatever good you do is because of Allah's blessings and the good sense that He has given you. And whatever bad you do is because of the respite that the Almighty has given you. And .due to His forbearance, He has overlooked your faults till a specified time

Exegesis of Surah Baqarah: Verse ۲:۶۳-۶۶

part ۱

:Regarding the Almighty's words

و اذ اخذنا ميثاقكم و رفعنا فوقكم

الطور خذوا ما اتيناكم بقوه و اذكروا ما فيه لعلكم تتقون ثم توليتم من بعد ذلك فلولا فضل الله عليكم و رحمته لكنتم من الخاسرين و لقد علمتم الذين اعتدوا منكم فى السبت فقلنا لهم كونوا قرده خاسئين فجعلناها نكالا لما بين يديها وما خلفها و موعظه للمتقين

And when We took a promise from you and lifted the mountain over you: Take hold of the law (Taurat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil). Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers. And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated. So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).[۲۷۵]

Simply: And remember that day when We took a promise from you and lifted the mountain over you and asked: Hold with firmness what We gave you and whatever is written in it. Depend on it so that you may guard against evil. Then you turned back from your promise. If Allah's mercy and grace had not come in your share you would certainly have been among the losers. And you certainly know those who didn't obey Our commands. We said to them: Become as apes. We made

them a lesson for those who were with them and those from the coming generations. .It is a lesson for the pious people

Imam Hasan Askari (a.s.) says that the Almighty Allah said: O people of Bani Israel! :Remember those days

و اذ اخذنا ميثاقكم ...

[And when We took a promise from you...[۲۷۶

When We took an oath from your forefathers to act and follow on whatever is written in Taurat which is presented to Prophet Musa (a.s.) with regard to Muhammad and his purified progeny, that they are of the best creation and ones who act in the best manner. They should submit to it and also convey it to their offspring and instruct them to transfer from generation to generation till the last, so that they bring faith on Muhammad the Prophet of Allah and whatever he conveys from Allah about Ali Ibne Abi Talib (a.s.). They must also accept whatever they have been told about his .successors. But they refused to accept all this and they became proud

و رفعنا فوقكم الطور

[and lifted the mountain over you:[۲۷۷...

Then We lifted Mount Tur over them and ordered Jibraeel to separate a part of a mountain about the length of their cantonment and a farsakh in breadth, and raised it on their head in the atmosphere. At that time Musa (a.s.) said: Accept whatever I ordered you, otherwise this mountain will be toppled on you. So they accepted helplessly. But those who were safe from their quarrels, they accepted willingly and .made obeisance, keeping their cheeks on the ground

Others also kept their cheeks on the ground only to see whether the mountain falls on them or not, otherwise they had no concern about this matter. Those who made .obeisance in sincerity were very few

The Holy Prophet (s.a.w.s.) said: O, group of our Shia, thank Allah that He gave you divine help to accept this command and you did not make obeisance like the infidels of .Bani Israel; you made obeisance in sincerity like the righteous

:Then Allah says

خذوا ما اتيناكم بقوه

[Take hold of the law (Taurat) We have given you with firmness...[۲۷۸

Simply: Hold firmly to whatever We have given you with regard to Muhammad, Ali and .their pure progeny

و اذكروا ما فيه ...

[and bear in mind what is in it...[۲۷۹ ...

Simply: And remember whatever is mentioned in the book that We have given you and bear in your mind the deeds that earn a great reward and the evils that involve .one in great punishment

... لعلكم تتقون .

[so that you may guard (against evil).[۲۸۰...

Simply: So that you can be safe from that opposition which makes one eligible for .divine wrath and that you become deserving for a great reward

ثم توليتم من بعد ذلك ...

[Then you turned back after that...[۲۸۱

Simply: After that you turned back. That is your elders turned away and didn't fulfill

.their promise as they should have done

فلولا فضل الله عليكم و رحمته ...

[so were it not for the grace of Allah and His mercy on you...[۲۸۲...

Simply: If there was no Allah's help and grace on your elders and that He had

...not given them time to repent

لكنتم من الخاسرين .

[you would certainly have been among the losers.[۲۸۳ ...

Simply: Then indeed you would have been great losers in the world and Hereafter and you would not have gained worldly blessings and would have been losers. Because your end would have been bad due to your denial. We would have destroyed your feelings and expectations. But We have given you ample time to seek forgiveness. That is, all this was effected with regard to your forefathers. Whosoever from them repented, became good and successful and those who were destined to give birth to righteous children, did so; and those offspring became fortunate in the world and .hereafter

Imam Hasan Ibne Ali (a.s.) said: If they had prayed to Allah in the name of Muhammad and his purified progeny with sincerity and proper faith after witnessing the clear signs and miracles, Allah would have saved them from this opposition by His mercy and generosity. But they turned away from religion, gave preference to worldly .pleasures, and became involved in selfish pleasures

:Then Allah says

و لقد علمتم الذين اعتدوا منكم فی السبت ...

And certainly you have known those among you who exceeded the limits of the [Sabbath...[۲۸۴

Simply: Surely, you know the condition of those among you who exceeded the limit and refused Our commands because they caught fish on Saturday and acted against .what We had ordered them

فقلنا لهم کونوا قرده

[so We said to them: Be (as) apes...[۲۸۵...

... خاسئین.

...۲۸۶].despised and hated[

part ۲

.Simply: They became despised apes and were deprived of every goodness

فجعلناها

نکالا لما بین یدیها و ما خلفها و موعظه للمتقین .

So We made them an example to those who witnessed it and those who came after it, [and an admonition to those who guard (against evil).[۲۸۷

Simply: Thus this transformation of theirs through which We degraded them, made them remote from My mercy and this curse became a cause of their punishment and a deterrent of the destructive sins that they used to indulge in prior to this, because of which they had become eligible for punishment. This also served as a lesson to those who saw them punished so that they may keep away from such acts. Also that they .may advise others and warn them of such sinful deeds

Imam Zainul Aabideen (a.s.) said: A group from them lived by the sea shore and Allah and His prophets told them not to catch fish on Saturdays. So they made a plan, to make for themselves lawful what Allah had forbidden. They dug canals near the shore so that fish can come in it but not escape from it back to the sea. Since every Saturday the fishes were under the protection of Allah they came to and fro their ponds all day and at the end of the day when they wanted to return to the sea again they were prevented from doing so and had to spend the whole night in the pond. The people caught them by their hands without using a net saying that they caught them on Sunday and did not

hunt on Saturday. They were actually lying as they caught them in canals they had prepared before. They continued this for a long time and became very rich and because of this brought many women for themselves and led a merry life. More than ۸۰ thousand people lived in that city. About ۷۰ thousand were involved in luxurious life and others abstained from this. Allah says in Surah Araaf:

و سئلهم عن القريه التى كانت حاضره البحر اذ يعدون فى السبت اذ تأتيهم حيتانهم يوم سبتهم شرعا و يوم لا يسبتون لا تأتيهم كذلك نبلوهم بما كانوا يفسقون و اذ قالت امه منهم لم تعظون قوما الله مهلكهم او معذبهم عذابا شديدا قالوا معذره الى ربكم و لعلهم يتقون .

And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed. And when a party of them said:[۲۸۸]

Simply: O Muhammad (s.a.w.s.)! Ask these people to inquire about the tribe that lived by the sea shore whose people were involved in Allah's chastisement because of catching fish on Saturday and for not obeying the command of Allah, though the fish were coming to them through the canals they made on Saturday only and not other days. This happened for some time. We were testing them

to see if they indulge in this sinful act. A person among them tried to make them :understand and fear Allah, His revenge and a severe chastisement. But they replied

و اذ قالت امه منهم لم تعظون قوما الله مهلكهم او معذبهم عذابا شديدا قالوا معذره الى ربكم و لعلهم يتقون

Why do you admonish a people whom Allah would destroy or whom He would [chastise with a severe chastisement?[۲۸۹

Simply: Why do you advise this tribe? Allah will destroy them because of their unlawful acts: Allah will sow the seeds of their destruction and involve them in a severe .punishment in hereafter also

قالوا معذره الى ربكم

[They said: To be free from blame before your Lord...[۲۹۰

Simply: So they answered: To be excused from your Lord because He commanded us to do good and prohibited sin. That is why He has ordered us to restrain you also from .this so that He knows that we oppose you in what you are doing

... و لعلهم يتقون

[and that haply they may guard (against evil).[۲۹۱ ...

Simply: For this reason we advise you so that perhaps our advice may affect you and .you leave off this sin fearing Allah's chastisement

:Now Allah says

فقلنا لهم كونوا قرده خاسئين

[so We said to them: Be (as) apes, despised and hated.[۲۹۲...

When they did not listen to their advice and became proud We said: Turn into apes and be away from all divine bounties. The true believers numbered more than ten thousand. They saw that seventy thousand were not prepared to take their advice and did not care for

Allah's wrath, so they left them and went away to another city in the night fearing they would also be involved in chastisement along with them. Allah turned them into apes and city gates closed. Nobody could go out or come in. When other people learnt about them, they came and climbing a ladder, saw that all men and women had turned into apes and were roaming here and there. They recognized their friends who were crying and answered them by nodding and shaking their heads. They remained thus for three days. Then Allah sent a rain on them and they all drowned in floods and were destroyed. No one remained alive from them. The faces you see in the world are .similar to them, but they are not descended from them

Imam Zainul Aabideen (a.s.) says that those people were dealt in this way only for catching fish. What will Allah do with those who killed the descendants of the Prophet and destroyed their sanctity? Though Allah has not transmogrified them in this world but the chastisement reserved for them in the Hereafter is more terrible than this. Somebody asked: O son of Allah's Messenger, we have heard this tradition from you but some Nasibi say: If the killing of Imam Husain (a.s.) was wrong, it is more sinful than catching fish on Saturday. Then why Allah didn't become furious on the killers of Imam Husain (a.s.) as He was with those who caught fish on Saturday? His Eminence (a.s.) said: Tell the Nasibis that

Shaitan's sin is much greater than that of the infidels he has deviated, but Allah destroyed the latter and left the Satan alive. For example the people of Nuh (a.s.) and Firon. Why is it so? The fact is that our Lord is Wise. So there is some hidden wisdom in destroying some and in keeping some unpunished. The same is the case of those who caught fish on Saturday vis-à-vis those who killed Imam Husain (a.s.). Allah dealt with the two parties in the way He considered better and in consonance with divine exigency. No one can question His actions, while people will be questioned about their .actions

Then he said: If those who opposed the divine command with regard to Saturday, had before deciding to commit this act, implored the Almighty in the name of Muhammad and his purified progeny to protect them from this disobedience, Allah would surely have protected them from it. Moreover, if those who advised them against it had implored the Almighty in the name of Muhammad and his purified progeny to protect those people from this disobedience, their prayers would indeed have been answered and they would have remained safe from this evil. But Allah did not give them chance and good sense to do that, till whatever was written on the Protected Tablet, came .into effect with regard to them

Imam Muhammad Baqir (a.s.) said: When my father, Imam Zainul Aabideen (a.s.) narrated this tradition, one of those who were present there, asked: O son of Allah's Messenger, why

does Allah rebuke the children for the sins of their forefather and threatens them, :though He Himself says

... و لا تزر وازره وزر اخری ...

[and no bearer of burden shall bear the burden of another...[۲۹۳...

His Eminence (a.s.) said: The Holy Quran is in the Arabic language, so Allah has addressed those people in their attribute. When the Teem tribe has destroyed a town and killed the people of that place, a person descended from this tribe will, at a later stage, say: We have destroyed that town and killed its people. In the same way, an Arab says: We killed those people, imprisoned the children of so-and-so person and destroyed such-and-such town. By this he never means that he personally took part in that. The intention is only to rebuke those people and mention the sufferings of own .people as a result of them

Thus whatever Allah Almighty has mentioned in this verse, is to flay their forefathers and also to reproach the present generation, because this is the same language in which Quran is revealed. Now since their descendants were supporting their acts, it is .only right to say that you have done this and you are satisfied with it

Exegesis of Surah Baqarah: Verse ۲:۶۷-۷۳

part ۱

:Regarding the Almighty's words

و اذ قال موسی لقومه انّ الله یامرکم ان تذبحوا بقره قالوا اتتخذنا هزوا قال اعوذ بالله ان اکون من الجاهلین قال ادع لنا ربک یبین لنا ما هو قال انها یقول انها بقره لا فارض و لا بکر عوان بین ذلک فافعلوا ما تؤمرون قال ادع لنا ربک یبین لنا ما

لونهـا قـال انّهـا يقول انهـا بقره صـفراء لونهـا تسـرّ النـاظرين قـال ادع لنـا ربك يبين لنا ما هى ان البقر تشابه علينا و انا ان شاء الله لمهتـدون قـال انه يقول انهـا بقره لا ذلول تثير الارض و لا تسـقى الحرث مسـلمه لاشـيه فيها قال الان جئت بالحق فـذبحوها و ما كادوا يفعلون و اذ قتلتم نفسا فادرتم فيها و الله مخرج ماكنتم تكتمون فقلنااضربوه ببعضها و يحى الله الموتى و يريكم اياته لعلكم تعقلون .

And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant. They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded. They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders. They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright. Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does

she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it). And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide. So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.[۲۹۴]

Simply: And remember when Prophet Musa (a.s.) said to his people: Allah commands you to sacrifice a cow they said: O Musa, do you ridicule us? Prophet Musa (a.s.) said: I seek Allah's protection, what should be done of these ignorant people? He requested Allah to inform him how that cow should be and then said: Allah says that the cow should be neither advanced in age nor too young. She must be of medium age. Therefore you should obey His command. They said: Please call on your Lord to make us plain what the color of that cow should be? Musa (a.s.) said: Allah says: She is to be of yellow color that is pleasant to whoever that sees it. They said: O Musa, call on your Lord how that cow should be, as it is unclear for us. And God willing we shall be guided aright. Prophet Musa (a.s.) said: Allah says: A cow that is not made to plough or irrigate the tilth; she has

to be perfect with not a blemish. They said: You are right. So they sacrificed the cow though they did not like to do so. And remember when you killed a man and fell into discord about it. And Allah will bring forth that which you were going to hide. So We said – touch a part of the dead cow. They did so and it became alive. Allah wants to make them understand that Allah brings the dead to life again.

Imam Hasan Askari (a.s.) said: Allah says to the Jews of Medina:

و اذ قال موسی لقومه انّ الله یأمرکم ان تذبحوا بقره ...

And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow..[۲۹۵]

Simply: Remember that time when Allah ordered Prophet Musa (a.s.) to tell the people to sacrifice a cow and touch a part of it to the dead body that lies in your locality so that it comes to life by the command of Allah and tells you the name of its killer. It is regarding the time when a man was killed and his body was thrown in the streets. By the God's command, Prophet Musa (a.s.) made it compulsory on the people in whose locality that corpse was thrown that their leaders should collect fifty persons from them and take an oath in the name of the God of Bani Israel, Who gave excellence to Muhammad and his purified progeny that they have neither killed that man nor know who the killer is. If they

swear thus, they can pay the blood money and if they do not swear thus, they must reveal the identity of the murderer who would be killed for his crime. If they do not choose either of the options they would be arrested imprisoned. The people asked Prophet Musa (a.s.): Our oath is not enough to save our wealth? Musa (a.s.) said: No, it .is Allah's command

The story of the murder is this that there was a woman in Bani Israel, famous for her beauty, virtue and chastity and many wanted to marry her. She had three cousins and she agreed to marry one of them who was wise, virtuous and superior to his brothers. His two brothers did not like this and they decided to kill him due to jealousy. One day they invited him for dinner and killed him and threw his corpse in the locality of the largest clan of their community. In the morning, when people saw the corpse and came to know about this, the two brothers who were his murderer, tore their clothes and with mourning faces, arrived there and claimed the people of that locality had murdered him. Prophet Musa (a.s.) called those people and asked them about it. They said: Neither have we killed him nor know who has. Prophet Musa (a.s.) said: You know the command of Allah with regard to this, so you must fulfill it. It means that you fifty person take an oath and pay blood money or tell us who the killer

is. The people said: What is the use if we have to swear as well as pay blood money? What is the use of paying the blood money? Musa (a.s.) said: The benefit of swearing is obedience of Allah's order and acceptance of His do's and don'ts. They said: O Allah's Prophet, this compensation is very hard, though we are innocent. It would be better if Allah exposes the murderer and excuses us from this heavy responsibility. O Musa, pray to Allah to expose the murderer so that he can be given the punishment he deserves and that the matter is clarified for the people of sense. Musa (a.s.) said: Allah has given me an order in this matter once and it does not befit me to ask Allah for another command and object to His action. Can't you see that when He commanded us not to work on Saturday and made camel meat unlawful for us, it is not proper to deny His order and ask Allah to change His command; but it is .compulsory for us to accept whatever He had said is incumbent on us

Thus when Musa (a.s.) wanted to apply the law that was supposed to be applied in such cases, Allah revealed to him: Accept the people's request and petition Me to expose the murderer so that he could be killed and other people are saved from blame and penalty because through the acceptance of their request, I want to grant prosperity to those of your community who are pious

and who recite benedictions on Muhammad and his purified progeny and prefer Muhammad and Ali over all the people so that I make them rich and they may be rewarded for giving preference to Muhammad and his purified progeny. So Prophet Musa (a.s.) prayed to Allah to expose the murderer. Allah sent revelation: O Musa, say to Bani Israel, Allah will certainly expose the murderer but you sacrifice a cow and touch its flesh on this corpse so that I make him alive. If you obey My commands, do as I say, otherwise accept My prior command. In short, these verses mean this only. :Then He says

و اذ قال موسى لقومه انب الله يأمركم ان تذبحوا بقره ...

And when Musa said to his people: Surely Allah commands you that you should [sacrifice a cow..[۲۹۶

Simply: O Bani Israel! Remember that time when Prophet Musa (a.s.) said to his nation: Very soon Allah will order you to sacrifice a cow, if you want to know the killer. You will have to hit a piece of cow flesh on the corpse and it will become alive by the power of .Allah and tell you know about the killer

قالوا اتتخذوها هزوا

[they said: Do you ridicule us?[۲۹۷ ...

part ۲

Hearing this, the people said: O Musa (a.s.) you are joking. You say that we must ?sacrifice a cow and hit a part of a dead cow on the corpse? How can that be

قال اعوذ بالله ان اكون من الجاهلين .

He said: I seek the protection of Allah from being one of

[the ignorant.[۲۹۸

Musa (a.s.) said: I seek Allah refuge that I had acted like the ignorant and attribute to Allah what He has not said or that I should reject Allah's command and advance my personal opinion. Then he said: Is the sperm of man and egg of woman not dead? When they mix inside the womb, Allah creates a living human. And has not Allah created green and fresh plants from the dead seed when it mixes with soil? When ...Musa (a.s.) silenced them with his arguments

قال ادع لنا ربک یبین لنا ما هی

[They said: Call on your Lord for our sake to make it plain to us what she is.[۲۹۹

Simply: The people said: Call on your Lord, to tell us more about this cow. So Musa .(a.s.) asked Allah about it

قال انه یقول انها لا فارض و لا بکر عوان بین ذلک فافعلوا ما تؤمرون

Musa said: He says, Surely she is a cow neither advanced in age nor too young, of [middle age between that (and this); do therefore what you are commanded.[۳۰۰

Simply: Musa (a.s.) said: Allah says that a cow that is neither very old nor too young; it .should be of medium age. Now you do what you are ordered

قال ادع لنا ربّک یبین لنا ما لونها

[They said: Call on your Lord for our sake to make it plain to us what her color is.[۳۰۱

Simply: They said: Musa, now you call on your Lord to clarify what the color of that .cow should be that you want us to sacrifice

قال انّه یقول

انّها بقره صفراء لونها تسر الناظرين

Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving [delight to the beholders.[۳۰۲

Simply: Musa (a.s.) asked Allah and replied that Allah says: It should be yellow and not .fully white but light yellow giving delight to onlookers

قال ادع لنا ربک یبین لنا ما هی ان القر تشابه علینا و انا ان شاء الله لمهتدون

They said: Call on your Lord for our sake to make it plain to us what she is, for surely [to us the cows are all alike, and if Allah please we shall surely be guided aright.[۳۰۳

People said: Musa, please implore your Lord to further describe that cow, which is to be sacrificed; as it is very important because there are many cows and all are alike .and if God is willing we surely would be guided aright

قال انّه یقول انها بقره لا ذلول تثیر الارض...

Musa said: He says, Surely she is a cow not made submissive that she should plough [the land...[۳۰۴

...Simply: Musa (a.s.) said: Allah says: It is a cow not made to plough the fields

و لا تسقی الحرث

[nor does she irrigate the tilth...[۳۰۵ ...

مسلمه

Sound

.That is she is perfect

لاشیه فیها

.without a blemish in her

.Simply: And that her color is natural

:When they learnt about these characteristics they said

قال الان جئت بالحق فذبحوها و ما كادوا يفعلون

They said: Now you have brought the truth; so they sacrificed her, though they had [not the mind to do (it).[۳۰۶

Simply: They said to Musa (a.s.): Now you have described it fully. So they

sacrificed the cow though they were not inclined to it, due to its high price. But the fact was that it was their obstinacy and blaming Musa (a.s.) that whatever they ask, he .won't be capable of it, that they had to sacrifice the cow

Imam (a.s.) said: When people heard this description they asked: O Musa, has the Almighty Allah commanded us to sacrifice such a cow? Musa (a.s.) said: Yes. In the beginning Prophet Musa (a.s.) had not mentioned that Allah orders them to sacrifice a cow. Because if it had been said before and they had requested Musa (a.s.) to call on Allah to describe her color etc, it would not have been necessary for Prophet Musa (a.s.) to ask Allah for it. It was necessary only to answer them that Allah has ordered them to sacrifice a cow. Thus by sacrificing anything that goes by the name of cow .would be sufficient to have fulfilled the divine command

When it was settled to sacrifice the above described cow, they searched for it and found it in the possession of a young man of Bani Israel. Allah had honored him with the privilege of seeing Muhammad, Ali and the purified Imams (a.s.) in dream and they told him: Since you are our friend and give us precedence over others, we would like to reward you in the world also. When people come to purchase your cow, don't sell it without your mother's permission. If you do this, Allah will create some causes in your

mother's mind which will bring you and your children riches and a high status. The youth became very happy to hear this glad tiding. Next day Bani Israel came to him and asked him about the price of this cow. He said: Two gold coins and it is to my mother's discretion. They said: We can give you one gold coin. The young man asked his mother. His mother told him to sell for four gold coins. When he informed them, they said: We give you two gold coins. Again when he told his mother, she said: Sell it for eight gold coins. They agreed to pay four. Thus they were ready to pay half of whatever price the mother fixed and the young man informed his mother and every time she doubled the price. Thus the cost reached high upto the hide of the bullock filled with gold coins. And at last they purchased the cow and sacrificed it and hit a piece of its flesh (root of its tail, which is the repository of seeds and on Judgment Day all parts of the body join it to recreate the body) on the dead body praying: O Allah, for the sake of Muhammad and his purified progeny bring him back to life and give him the power to speak. The dead youth stood up alive and said: O Prophet of Allah, my two cousins killed me as they were jealous of me marrying my cousin; and threw my body here in the locality of

this tribe so that they can claim my blood money from them. Musa (a.s.) arrested the .two murderers and got them executed

But in the beginning when a piece of flesh was touched to the corpse it did not come to life and Bani Israel people screamed: O Prophet of Allah, where is that which you promised us? Allah sent revelation to Musa (a.s.): There is never any change in My promise. But until they fill the cowhide with gold coins and pay to the owner, this dead will not come to life. Hearing this they collected their funds and Allah made the hide so .large that it accommodated ۵ million gold coins

When the money was handed over to the youth and by hitting the part of the body the dead man came back to life, some people said: We do not know which of the two phenomena was more amazing. That Allah made a dead man alive and gave him the power to speak or that He made a young man so rich. Allah revelation: O Musa, tell the Bani Israel that whichever of them wants Me to make him rich in the world, give him best status in Paradise and makes him neighbor of Muhammad and his purified progeny in Paradise he should also act like that young man. He had heard from Musa Ibne Imran about Muhammad, Ali and their purified progeny and was always invoking God's blessings on them; and he gave precedence to them over all the Jinns, men and .angels

That is why I have gave him such extensive wealth, so that he can live a happy life, be .more generous with his friends and may humiliate his enemies

part ۳

Then that young man asked Prophet Musa (a.s.): How can I protect this wealth and be safe from the jealous ones and the enemies? Musa (a.s.) said: Recite Salawat of Muhammad and Aale Muhammad on this wealth with proper faith as you had recited before obtaining this wealth. Therefore the Lord Who gave you this bounty because of this recital will also protect your wealth. The young man did as Musa (a.s.) said. So whenever a jealous one wanted to destroy it or a thief wanted to steal it or an usurper wanted to take it by force, Allah's favor and grace worked in such a way that he himself gave up the intention or Allah involved him in some calamity that prevented .him from this bad intention

When Musa (a.s.) told that righteous young man all that and Allah protected him because of his reciting Salawat, the dead man who had become alive, said: By reciting benedictions on Muhammad and his purified progeny, and by associating with their sanctified effulgence, I invoke Allah to let me live and marry my cousin. And through her, give me goodness in excess. Allah sent revelation: O Musa, sixty years of his life remained when he was killed. Now that he has requested Me in the name of Muhammad and his purified progeny, I add another seventy years to his

age, so he shall live for another ١٣٠ years. During this period he would be safe and sound and all his senses will remain perfect. There will not be any decrease in his strength and he will enjoy all the lawful pleasures of the world and lead a happy life. They will not be separated till death and both will die at the same time and live in Paradise together, happy and satisfied with My grace and bounty. And O Musa (a.s.) if the murderers had given up jealousy and invoked Me by associating themselves with the holy lights of those exalted personalities, I would have indeed accepted their request and protected them from jealousy and given them more subsistence. And if they had sought forgiveness after committing that evil deed and requested Me in the name of those holy ones not to expose them, I would not have disgraced them. I would have made the people give up the demand to expose the identity of the killer and made that young man rich in some other way. And if after being disgraced they had sought forgiveness and requested Me to make people forget their bad deed and make the heirs of the dead youth kind enough to forgive the blood money, I indeed would have done that same and nobody would have insulted and ashamed them of this. No one would have even mentioned this matter. This (love and Wilayat of these holy ones and attachment to them) is My Grace that I give

to whomsoever I like. I am the owner of the mighty grace. And I prevent it from .whomsoever I like. I am the Just and Powerful

:Thus when Bani Israel sacrificed the cow as Allah has said

قال الان جئت بالحق فذبحوها و ما كادوا يفعلون

[so they sacrificed her, though they had not the mind to do (it).[٣٠٧ ...

.Simply: Thus they sacrificed the cow although they did not want to do it

That is, because of the steep price of the cow they didn't want to sacrifice it. But they were compelled to do so due to their obstinacy and blaming Musa (a.s.). At that time they came to Musa (a.s.) and said: Due to our obstinacy the whole tribe has became poor after giving up our all wealth to pay the cost of that cow. Now, you pray to Allah to increase our sustenance. Musa (a.s.) said: Woe be on you, you are very ignorant! Have you not heard the prayer of the cow's owner? Didn't you see the effect of the prayer of that young man who came back to life? He got a long life with Allah's grace and became fortunate with good health and senses. Why don't you also pray like these two young men and attach yourself to those divine lights? So that Allah removes your poverty and gives you more sustenance. So they prayed: O Allah, we request You and we trust Your Grace, for the sake of Muhammad, Ali, Hasan, Husain (a.s.) and for the sake of their progeny, remove our

poverty. Allah revealed: O Musa, tell their chiefs to go to the village ruins and dig there to take out whatever is buried. Ten million gold coins are buried there. From that they can return the amounts they had collected for the cow, so they may revert to their original condition. They may distribute the remaining five million coins among themselves because their trust on Muhammad and his purified progeny has doubled .their wealth

:Thus Allah says

و اذ قلتم نفسا فادارتم فيها

[And when you killed a man, then you disagreed with respect to that...[۳۰۸

Simply: Remember the time when you killed a man and then differences arose among yourself regarding the murder. Each of you disowned the deed for himself his family .members and blamed it on others

... و الله مخرج ما كنتم تكتمون

[and Allah was to bring forth that which you were going to hide.[۳۰۹ ...

Simply: You concealed information about the murderer and falsified Musa (a.s.) but Allah will expose the matter because you asked Him to make the dead man alive and .you thought that Allah will not answer his prayer

فقلنا اضربوه ببعضها

[So We said: Strike the (dead body) with part of the (Sacrificed cow),[۳۱۰

Simply: After the cow was slaughtered, We ordered them to throw a piece of it on the .corpse

كذلك يحى الله الموتى ...

[thus Allah brings the dead to life...[۳۱۱ ...

Just as by touching a part of a dead body to another corpse, Allah brought it back to

.life He makes the dead alive in the world as well as on Judgment Day

Here in the world by uniting the seed of the male with female egg Allah brings to life those who are present in the loins of fathers and wombs of mothers. On Judgment ...Day, after the first bugle is blown, and before the second, all dead will become alive

و البحر المسجور

[And the swollen sea...[۳۱۲

At that time Allah will send rain and that water will mix with decomposed corpses and .they will become alive

:Then Allah says

... ويريكم اياته ...

[and He shows you His signs...[۳۱۳ ...

Simply: He shows signs and symbols which prove His Oneness, the apostleship of His apostle, Musa (a.s.), and supremacy of Muhammad and his purified progeny over all .the people

لعلكم تعقلون .

[so that you may understand.[۳۱۴ ...

Simply: So that you can understand that the God Who shows such wonders cannot order people anything which lacks wisdom. He has chosen Muhammad and his purified progeny because they are superior-most among all those who have .intelligence and understanding

Exegesis of Surah Baqarah: Verse ۲:۷۴

part ۱

:Regarding the Almighty's words

ثم قست قلوبكم من بعد ذلك فهى كالحجاره او اشد قسوه و انّ من الحجاره لما يتفجر منه النهار و ان منها لما يشقق فيخرج منه الماء و انّ منها لما يهبط من خشيه الله و مالله بغافل عما تعملون

Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear

[of Allah, and Allah is not at all heedless of what you do.[۳۱۵

:Imam Hasan Askari (a.s.) said: Allah says

ثم قست قلوبکم ...

[Then your hearts hardened after that...[۳۱۶

Simply: Then O Jews, many miracles were shown during the time of Musa (a.s.) and many signs of Muhammad (s.a.w.s.) as well, but your hearts hardened and became ignorant and blind.

فهی کالحجاره...

[so that they were like rocks...[۳۱۷

Simply: Your hearts are like dry rocks and nothing is created from it that may be beneficial for you. It means that you neither give Allah's share from your wealth nor sacrifice your cattle, perform any kind of good deeds, act generously, feed any poor and old, treat kindly those who are suffering and change the mode of life like other people of society.

... او اشد قسوه ...

[rather worse in hardness...[۳۱۸...

Simply: Or harder than rocks. Whether their hearts are like stones or harder than stones is something that is not disclosed to the listeners. It is same as in the example of: I have eaten bread or meat. It does not mean that the speaker does not know whatever he has eaten. He only wants the listener not to know what he has eaten. And the word 'rather' in the verse: "...rather worse in hardness..." does not denote 'although' because it can create a misunderstanding and would denote something that is not true. But God cannot spread false information and later clarify this error because He is aware of all that has happened before and will happen in future or will not happen

and whatever was before, how it was. And whatever will be; how it will be? Allah knows all this. To clarify their own error is a way of foolish and illiterate. It is also not in the meaning of ‘and’, because in that case the second sentence will negate the first because in the first sentence, Allah says that your hearts are like hard rocks, neither harder nor softer. For example someone says: You have no generosity. Neither much nor less. Thus Allah in the first sentence, has left ambiguity and then clarifies in the second verse, that their hearts are more hardened than rocks:

... انّ من الحجاره لما يتفجر منه النهار و...

...rather worse in hardness; and surely there are some rocks from which streams burst forth...[۳۱۹]

Simply: O Jews, your hearts have increased in cruelty such that no good deed is performed by you, because there are even some rocks from which streams flow and these are beneficial for humans.

... ان منها لما يشقق فيخرج منه الماء

...and surely there are some of them which split asunder so water issues out of them...[۳۲۰]

Some rocks split and water comes out of them drop by drop. This is also a good thing. It is mentioned that some streams flow out profusely. But their hearts are so hardened that no generosity and good deeds are created like these streams.

و انّ منها لما يهبط من خشيه الله ...

...and surely there are some of them which fall down for fear of Allah...[۳۲۱]

Simply: Some rocks fall down in Allah’s fear when the

names of Allah or Muhammad or Ali, Fatima, Hasan and Husain (a.s.) and their .progeny's names are recited on them. But your hearts are not like this

و مالله بغافل عما تعملون .

[and Allah is not at all heedless of what you do.[٣٢٢...

Simply: And Allah is not ignorant, He knows all that you do and He will punish you, because He is Just and not a tyrant; that He is not treating you harshly when taking account from you. He punishes you just as you deserve, as Allah has mentioned in this :verse. In the same way Allah says in Surah Nisa

ام لهم نصيب من الملك فاذاً لا يؤتون الناس نقيرا

Or have they a share in the kingdom? But then they would not give to people even the [speck in the date stone.[٣٢٣

Simply: They have no share in the kingdom. If they get it, they would not give anyone even a seed of date from it. And just as here Allah mentions about rocks and stone, in :the same way He says in Surah Hashr

لو انزلنا هذا القرآن على جبل لرّأيته خاشعا متصدقا من خشيه الله

Had We sent down this Quran on a mountain, you would certainly have seen it falling [down, splitting asunder because of the fear of Allah.[٣٢٤

Simply: If We had sent down this Quran on a mountain, O Muhammad (s.a.w.s.) you would have seen it falling down into pieces because of the fear of Allah. This scolding from Allah is for Jews and Nasibis who are compound of two matters and made up

.of two mistakes

When this verse was revealed, the Jews found it very painful and they came to him respectfully and said: O Muhammad, you speak ill of us and what you claim about our hearts is quite wrong. Though Allah know that we are good; we fast, give alms and help the poor. His Eminence (s.a.w.s.) said: A good deed is one performed only for Allah and according to His command. If it is done to show off one wealth and status, or to oppose Allah's apostle, it is not a good deed; it is only a mischief. One who commits such acts will be involved in nothing but trouble and Allah subject him to severe punishment in the Hereafter. The Jews said: O Muhammad, this is what you say; but we say that whatever we do is to destroy your name, finish your rulership and make your companions separated from you. It is a religious war for us and we hope that Allah will give us great reward for it. At the minimum we can say that you and we, both are alike in our claims. Now tell us what excellence you have over us? His Eminence (s.a.w.s.) replied: O Jews! Indeed, in the matter of claims, both, the party of truth and the party of falsehood, are equal; but Allah's proofs show the difference between both. They falsify the party of falsehood and confirm those who are righteous. And Muhammad, the Prophet of Allah never becomes aggrieved with your ignorant statements and neither

.does he compel you to accept his prophethood without evidence

part ۲

He establishes such a divine proof, which you cannot defeat. You cannot escape from its imminent consequences. If Muhammad (s.a.w.s.) shows any sign from himself you will be in doubt and say it is all false. He has deceived us or has done it by taking others' help. But when you yourself ask for according to your choice, you will not be able to say thus. Whatever you request, will come before your eyes. So that the excuses of infidels would be finished and insight of believers increase. The Jews said: O Muhammad, you have said justly. If you fulfill the promise you made and you fail to bring what we request, you will become helpless to give your claim of prophethood, you will have to enter our community and submit to the commands of Taurat. His Eminence (s.a.w.s.) said: Making threats is of no use; truth will expose your real condition. Ask whatever you want, so that no excuse remains for you. They said: O Muhammad, you think that we have no intention to help the poor and weak? And that our hearts are harder than rocks and more obedient to Allah? Let us go to one of the mountains and ask it to testify your claim and our falsehood. If it gives evidence in your support, it would become incumbent on us to start following you; if it falsifies you or remains quiet, we will know that you are a liar and you

fight to fulfill your selfish desire. His Eminence (s.a.w.s.) said: Very well, come, let us go to the mountain and ask for its testimony. They went to a mountain on the outskirts of the town and Jews said: O Muhammad, ask this mountain to testify. His Eminence (s.a.w.s.) addressed it: O mountain! For the sake of Muhammad and his purified progeny (by the auspiciousness of whose name Allah made His empyrean light on the shoulders of eight angels though before that numerous angels could not move it; and by those names Allah forgave the mistake of Adam (a.s.) and returned his original status. And for the sake of those names, Allah sent Idrees (a.s.) to the abode of Paradise.) I ask you in the name of those blessed ones that you give the testimony for Muhammad (s.a.w.s.) that Allah has entrusted you with, which has the mention of his confirmation about the hardness of their hearts and their denial of prophethood. When His Eminence (s.a.w.s.) said this, the mountain started moving, a quake ensued, and water started flowing from it. It called out: O Muhammad (s.a.w.s.)! I give witness that you are the Messenger of the Lord of the worlds, chief of all the prior and the latter creatures; and I give evidence that their hearts are harder than rocks as you said. Not an iota of good comes out from them like sometimes floods erupt from rocks and sometimes water comes out little by little. I testify that these people who blame you for

attributing lies to God, are themselves liars. Then His Eminence (s.a.w.s.) said to the mountain: I ask you to say that Allah has ordered you to obey my orders in all circumstances for the sake of Muhammad and his purified progeny, for whose sake Allah delivered Nuh (a.s.) from a great calamity, made the fire cool on Ibrahim Khalilullah and kept him safe from fire by making him sit on a throne that none had seen before, between flowers and fruits that grow in different seasons.

The mountain replied: O Muhammad (s.a.w.s.), yes, I witness that whatever you said is true. I also give evidence that if you call on Allah to turn all men into apes and pigs, Allah will indeed do so or if you ask Him to turn them into angels, it will be surely done. If you pray to turn fire into ice and ice into fire, indeed it will happen so; or if you pray to Allah to make the sky fall on the earth and to raise the earth on the sky it will come about. If you pray to Allah to make the East and West of the earth like a bag, then indeed Allah will do so. I testify that Allah has made all skies, earth, mountains, seas and forests obedient to you. The winds, lightning, animals and all people are obedient to you; and they shall do whatever you say.

After seeing these obvious miracles, the Jews said: O Muhammad, you are deceiving us. You have hidden your

followers behind the rocks and they speak to you and you say that the mountain is speaking. We don't know, whether the voice we hear is of the mountain or people. Only the foolish can be duped in this way. If you are true in your claim, move away from this mountain and order it to uproot itself and come to you. When it comes to you, order it to split into two horizontally and that the lower part rise up and upper part come down; when this is done, we will accept that it is from Allah and that nobody has cheated us. Then His Eminence (s.a.w.s.) gestured to a stone that weighed around two kilos and said: O stone, start rotating. The stone began to rotate at once. When it came near, His Eminence (s.a.w.s.) said to the Jew who was standing near to pick it up and bring it to his ear so that this may also give the testimony that the mountain had given because that stone was a piece of that mountain. When the Jew brought it to the ear, the stone began to speak by the power of Allah and said that in the same voice that came from the mountain that whatever blame the Jews laid on Muhammad were invalid and they were only to the detriment of the Jews themselves. His Eminence (s.a.w.s.) said: Did you hear what the stone said? Was there someone sitting behind this stone also and talking with you to deceives you? Or

this stone is talking with you? The Jew said: No, it is not so, but you fulfill what I have requested you. His Eminence (s.a.w.s.) went to stand in a big open field and called out: O mountain! For the sake of Muhammad and his progeny, just as Allah sent the swift wind on the people of Aad, which destroyed the people just as dates fall from the trees and ordered Jibraeel (a.s.) to raise a dreadful loud voice on the people of Aad; hence it happened so and because of the severe fatal blow, all people dropped dead like hay, you also dislocate from your place and come to me. Saying this, he put his hands on the ground. The mountain made a movement and immediately came to stand where His Eminence (s.a.w.s.) had indicated and its roots came near the fingers of His Eminence (s.a.w.s.). Then it said: O Messenger of the Lord of the worlds (s.a.w.s.), I am here to listen to your commands with heart to obey you. If you want .me to disgrace your enemies, I can do it for you

His Eminence (s.a.w.s.) said: These opponents have asked me to order you to uproot from the earth and split into two in such a way that your upper half may come down and your lower part go to the top. The mountain asked: O Allah's Messenger, do you order me this? He said: Yes. Immediately the mountain split into two and its lower part went up and the upper came

down. Then the mountain called: O Jews! Is this miracle less than what Musa (a.s.) showed and whom you believe? The Jews stared at each other. Some said: We have no excuse left. And some said: This man is very fortunate. He gets whatever he intends and shows many wonders. Don't be tricked by his wonder acts. The mountain said: O enemies of Allah, you falsified the prophethood of Musa (a.s.) in the same way. Did you not say that the turning of Musa's staff into a python, splitting of the sea and the raising of the mountain was all because he was fortunate to show those wonders? ?And that you will not be deceived by those wonder acts

After this scathing reproof the mountain swallowed all those Jews by the command of .Allah and the Divine Proof became obligatory on them

Exegesis of Surah Baqarah: Verse ٢:٧٥-٧٧

part ١

:Regarding the Almighty's words

افتطمعون ان يؤمنوا لكم و قد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه و هم يعلمون و اذا لقوا الذين آمنوا قالوا امنّا و اذا خلا بعضهم الى بعض قالوا اتحدثونهم بما فتح الله عليكم ليحاجوكم به عند ربكم افلا تعقلون او لا يعلمون ان الله يعلم و انتم لا تعلمون .

Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this). And when they meet those who believe, they say: We believe, and when they are alone one with another

they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand? Do they not know that Allah knows what they keep secret and what they make known?[۳۲۵]

Simply: O Muhammad and companions of Muhammad, do you hope that the Jews would testify for you? Though a party from them indeed used to hear the word of Allah, then altered it after having understood it, knowing that it was the word of God. And when they meet those who believe, they say, we believe as you do (and the attributes of Muhammad are mentioned in Taurat). But when they are alone with each other, they say: do you speak to Muslims what Allah has disclosed to you, that they may contend with you by this on Judgment Day? Hence, do you not then understand (that you show your secret to our enemies). Hence they don't know that Allah knows their open talks as well as the secret.

Imam (a.s.) said: When the Prophet silenced those Jews with his miracles and finished their excuses by his clear evidences, they became helpless and could not make any more demands. At last they said: O Muhammad, we have accepted faith that you are the prophet, the guide and the guided and your brother, Ali, is you executor and heir. And when those Jews met other Jews, they said: Our pretence to believe in him has removed his harm from us, and our

apparent belief has helped us to remain secure from him and his companions because they are certain that we are on their side and that is why they do not hide their secrets from us and inform us without any hesitation. After learning their secrets, we inform their enemies so that they may attack at an opportunate time when they are all busy and it will be difficult for them to defend themselves. By such talks with other Jews, they used to deny the miracles of His Eminence (s.a.w.s.) that they witnessed.

Thus Allah informed His Prophet about their wrong beliefs and bad character: These people deny that you are Muhammad in front of one who sees your miracles and clear arguments. Therefore the Almighty Allah says:

افتطعمون..

[Do you then hope...[۳۲۶

Simply: Do you, O Muhammad (s.a.w.s.), your companion, Ali (a.s.), and his progeny think that these Jews, whom you silenced and defeated through clear arguments...

...ان يؤمنوا لكم ...

[that they would believe in you...[۳۲۷...

they will believe in you and testify for you with sincerity? And when they are alone... with one another they will praise your favorable conditions?

... و قد كان فريق منهم ...

[and a party...[۳۲۸...

...Though there was a party among them that

... يسمعون كلام الله ...

[indeed used to hear the Word of Allah...[۳۲۹...

went to the bottom of Tur Mountain and listened to the words of Allah and his do's... and don'ts...

... ثم يحرفونه ...

[then altered it...[٣٣٠...

But when they conveyed this information to other people, they altered the meanings...

... من بعد ما عقلوه ...

[after they had understood it...[٣٣١...

After having

understood it well and knowing very well that what they were saying was false and .that they were liars

The incident regarding this is: When they went to the Tur mountain with Musa (a.s.) and heard the speech of Allah and learnt of His do's and don'ts they returned to convey the informations to others, but this was very unpalatable for them. But those who were believers among them, remained firm on faith and testified this matter with sincerity and believed the truth and those Jews who in this incident had hypocrisy with the Messenger of Allah (s.a.w.s.), their forefathers had told Bani Israel: Allah has told us this and commanded us to obey His orders and refrain from His prohibitions that we have mentioned to you. After that He ordered that if you find it difficult or detestable to carry out those commands you will not be held accountable for it; and if you hate to avoid My prohibitions, you will not be punished for committing those evil .deeds

و هم يعلمون ...

[and they know (this)...[۳۳۲...

Simply: Although they knew that they were making a false statement. Now Allah :exposes their next hypocrisy and ignorance. Thus He says

و اذا لقوا الذين امنوا ...

[And when they meet those who believe...[۳۳۳

That is when these Jews meet believers like Salman, Miqdad, Abu Tharr and Ammar :(r.a.) they say

قالوا آمنّا ...

[They say: We believe...[۳۳۴

Like you, we have also brought faith that Muhammad (s.a.w.s.) is Allah's Prophet and his brother, Ali Ibne Abi Talib (a.s.), is the true Imam and he is

the brother of one who is the spiritual guide and leader of people, minister of one who is the ruler of Allah's creatures and his caliph and vicegerent on the Ummah. He would fulfill his promises, take over his responsibilities and bear the burden of leadership after him. He is such a leader for the people that if they obey him, they shall be secure from Allah's wrath and earn Allah's pleasure; his successors will be like shining stars, moon and the brightest suns. Their friends are the friends of Allah and their enemies will be enemies of Allah. Some Jews used to claim: We testify that Muhammad (s.a.w.s.) is really in possession of miracles and is the establisher of clear arguments. He was the one that when infidels of Quraish wanted to kill him and searched for him everywhere, Allah paralyzed their limbs and they became disabled and went away from there. If Muhammad (s.a.w.s.) wanted to kill them, he could have done it single-handed. He is the one that when the infidels of Quraish disputed with him, he said: Let us go to your biggest idol and ask it, so that it gives the evidence of my truth and your falsehood. When he went to that idol, it fell down and gave the witness: O Muhammad (s.a.w.s.) you are the Prophet of Allah and your brother Ali (a.s.) is Imam and his descendants will be his heirs and Imams and he is such a man that when the Quraish besieged him and appointed

some persons at the door so that no one gives them to eat and not allow them to come out, so that they would ask someone to bring eatables for them. Then Allah sent good food for them which was better than manna and quails and different kinds of sweet dishes and they got whatever they wished to eat and fine clothes to wear. And when His Eminence (s.a.w.s.) found them squeezed in a narrow pass he stretched his hands to the mountains on both sides to move away and they moved away at once; a big jungle came into existence in this area such that its ends were not visible. Then he pointed out and said: O trustee of Muhammad (s.a.w.s.) and his followers, take out whatever fruits, flowers and vegetables Allah has encrusted to you. By the grace of God the whole jungle became full of grass, vegetables, flowers and different kinds of fruits, that were pleasing to the mind and eyes and which dispelled sadness and worries. Due to the presence of wonderful trees, falling of fruits from the trees, flowing of streams and different kinds of fruits they used to think that such a place is .not owned by any king of the world

part ۲

Muhammad (s.a.w.s.) is such a man that when a messenger of Abu Jahl came to threaten him saying: O Muhammad, your madness made your stay difficult in Mecca and you came to Medina. Your madness will haunt you till you spoil the town for its inhabitants and

they shall be sorrowful of your tricks; I know the result. People will unite to attack you and your beguiled followers. Those who deny your prophethood and are your enemies will also help you in this battle because they are afraid that if you are killed, they will also be killed and their children will suffer and be impoverished. Because they know, that when your enemies overpower you and enter the city they will not discriminate between your friends and enemies and along with you they will punish them also. Like they make your children poor and plundered their belongings they will also plunder their property. One who has warned is excused and one who explained .clearly has conveyed the message

When Abu Jahl's message arrived, His Eminence (s.a.w.s.) was outside Medina in the company of many companions and a group of Jews of Bani Israel who denied his prophethood was also present there. Abu Jahl had ordered his messenger to deliver the message in this way only so that the Jews may make the believers cowardly and the other infidels who are present there may be encouraged to attack His Eminence (s.a.w.s.). At last His Eminence (s.a.w.s.) said to the messenger: Have you concluded your message? He said: Yes. His Eminence (s.a.w.s.) said: Now listen to my answer. O Abu Jahl! You frighten me of difficulties and destruction, but the Lord of the worlds promises help and victory; the information of Allah is very true and to accept His command is most preferable. No harm

comes to Muhammad if someone does not help him or is angry with him when Allah is .his helper and favors him with His generosity

O messenger, go and tell Abu Jahl: The message you sent me was suggested to you by Shaitan and what I reply is that which the Beneficent Lord has revealed to me. (And it is) that there will be fight between us for ٢٩ days and a very aged companion of mine will eliminate you. Very soon you will bring Atba, Shaiba, Walid and so-and-so to confront me. And His Eminence (s.a.w.s.) mentioned the names of some people who participated in the campaign of the well of Badr. He said: I will kill ٧٠ persons from you; arrest ٧٠ others and release them on a heavy ransom. Then he said to the believers, Jews, Christians and others who were present there: If you want to see the place where they will be slain, come to Badr, because it is the place where a great calamity will befall them; so that I can show where each of them will be killed. After that you will soon know that it is the same place. Neither more nor less, and no kind of change will be there in it; and not a moment sooner or later and not less or more. All those who were present there did not think that it would be so easy and none of them ,accepted it except His Eminence, Ali Ibne Abi Talib (a.s.). Ali (a.s.) said: Yes

O Allah's Messenger, Bismillah; let us go. Others said: We need conveyance, otherwise we cannot go there because it is very far from here and will take many days to reach. His Eminence (s.a.w.s.) asked the Jews: What is your opinion? They said: We want to stay at home and we don't need to see that regarding which you are .deceitful in your claim

His Eminence (s.a.w.s.) said: You will not have to undertake more trouble than just to take a single step because Allah will shrink the land for you and will cause to arrive there in the next step. Upon hearing this from His Eminence (s.a.w.s.), the sincere believers said: His Eminence (s.a.w.s.) is right. Now we shall be honored with this divine sign. The infidels and hypocrites said: We will now test this lie, so that the excuse of Muhammad is over and his claim should be an evidence against him. We shall expose his lie. Thus when they took the second step after the first they found themselves near the well of Badr and were amazed at this miracle. His Eminence said: Now take this well as a point of reference and measure so many yards. When the measuring was over His Eminence (s.a.w.s.) said: Abu Jahl will be killed here. One of my companions will injure him and my very old companion, Abdullah Ibne Masood will kill him. After that His Eminence (s.a.w.s.) said: Measure so-and-so distance from the well to that side. When they measured, His Eminence (s.a.w.s.) said: This

is where Atba will be killed…this is Shaiba's and Walid's place. They will be slain very soon. He made them count ٧٠ names of the infidels and said so and so will be arrested. And mentioned the names of ٧٠ infidels along with their fathers' names, their attributes, their ancestors, their family and genealogy. After that he asked: Have you understood? All said: Yes, O Allah's Messenger. His Eminence (s.a.w.s.) said: This is the truth and Allah's promise is final and death is necessary which will occur after ٢٨ days; that is on the ٢٩th day. Then he said: O Muslims and Jews, note down what you heard. .The people said: O Allah's Messenger, we heard it and committed it to memory

His Eminence (s.a.w.s.) said: That which is written down is remembered more. People said: O Allah's Messenger, from where do we get paper, pen and ink at this time? His Eminence (s.a.w.s.) said: It is the responsibility of the angels. After that the Prophet addressed the angels: O angels of Allah, write down the story that you heard and keep a slip of paper in the sleeves of each and every one of them. After that, His Eminence (s.a.w.s.) said: O Muslims! Feel up in your sleeves. They found that each of them had a slip of paper in their sleeves. When they took it out and read it, they found the same matter written therein that His Eminence (s.a.w.s.) had mentioned. Nothing was deleted and nothing added. His Eminence (s.a.w.s.) ordered them: Keep

the paper back in your sleeves as it will be proof on you. And for those who are believers among you, it would be an honor and an argument against their enemies. These papers remained with them. When the battle of Badr took place, all that His Eminence (s.a.w.s.) had stated came true without any difference and no advancement or delay. The Muslims conceded the outwardly evidence of Jews and consigned their .internal condition to Allah

When some of those Jews met the people of their community, they said: Whey are ?you doing

اتحدثونهم بما فتح الله عليكم ..

[Do you talk to them of what Allah has disclosed to you...[۳۳۵

Simply: Do you inform the Muslims of the arguments regarding the Prophethood of ?Muhammad and Imamate of his brother, Ali (a.s.) that Allah has conveyed to you

ليحاجوكم عند ربكم ...

[that they may contend with you by this before your Lord?[۳۳۶...

Simply: That they dispute with you on this point before your Lord? That you knew of it and you observed it but you didn't believe and obey them? Because of their ignorance, they thought that if they don't show these signs to Muslims, His Eminence .(s.a.w.s.) would not be able to establish his argument on them

:Then Allah says

افلا تعقلون

[Do you not then understand?[۳۳۷

Simply: Don't you understand that the evidence of Muhammad's Prophethood that Allah has mentioned to you and which you convey to the Muslims would be used :against you before your Lord? Then Allah says

او لا يعلمون ...

[Do they not know...[٣٣٨

Simply: The Jews ask their brothers: Why do

you disclose the arguments to Muslims that Allah has mentioned to you? But don't :they know that

... انّ الله یعلم ما یسرون ...

[that Allah knows what they keep secret...[۳۳۹...

Simply: Allah knows what you hide. That is enmity to Muhammad (s.a.w.s.); and they hide it by making a show of faith, so that His Eminence (s.a.w.s.) and his companions .be destroyed and they may become powerful

و ما یعلنون

[and what they make known?[۳۴۰...

Simply: By making a show of faith, they intend to become friendly with Muslims and learn of their secrets, so that they can pass them to their enemies when needed. But they don't understand that when Allah knows their intention well He would assure that His command is effected and the aim of sending Muhammad (s.a.w.s.) is completed. Their hypocrisy and they themselves would not have any baneful effect .on this

Exegesis of Surah Baqarah: Verse ۲:۷۸–۷۹

part ۱

:Regarding the Almighty's words

ومنهم امیّون لا یعلمون الکتاب الا امانی و ان هم الا یظنون فویل للذین یکتبون الکتاب بایدیهم ثمّ یقولون هذا من عندالله لیشتروا به ثمنا قلیلا فویل لهم مما کتبت ایدیهم و ویل لهم مما یکسبون

And there are among them illiterates who know not the Book but only lies, and they do but conjecture. Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for [what their hands have written and woe to them for what they earn.[۳۴۱

Simply: Some of them are so ignorant that they consider the Taurat

as a collection of their whims and it is only their conjecture. A terrible punishment is in store for those who write the book with their hands and say: This is from Allah. So that they may earn some money from it price. Thus woe be on them for what their hands .have written and woe be on that which they earn

Imam Hasan Askari (a.s.) has said that Allah says to His Eminence: O Muhammad !(.(s.a.w.s

و منهم اميون ...

[And there are among them illiterates...[۳۴۲

.Simply: The illiterate among the Jews who cannot read and write

The word 'Ummi' is derived from 'Umm' (mother in Arabic); as the newborn child is .illiterate and cannot read and write

لا يعلمون الكتاب...

[who know not the Book...[۳۴۳...

Simply: These people are such that they don't know the divine Book and the written .one and cannot distinguish between the two

... الامانى ...

[but only lies...[۳۴۴...

Except that someone may read it out to them and say that this book is from Allah and if they read contrary to whatever is written in it, they can never make out the .difference

و ان هم الّا يظنون

[and they do but conjecture.[۳۴۵...

Simply: They speak of only imagined matters. That is whatever they say in denial of

the Prophethood of Muhammad and Imamate of His Eminence, Ali Ibn Abi Talib (a.s.) and his descendants and people follow them in this matter although their following is .unlawful

A person asked Imam Ja'far Sadiq (a.s.): O son of Allah's Messenger, what is the reason that Allah flays the Jews that they cannot recognize the

divine Book without hearing it from their scholars? They have no other option. Why are they censured for following the scholars in precepts and practices? Their people are like our people who follow their learned men. If they are not allowed to accept the sayings of learned, why is it permissible for Muslims to accept the words of their learned? His Eminence (s.a.w.s.) replied: There is a difference between our people and our learned and their people and their learned and they are similar in another aspect. Allah has also condemned our community in following the learned like He condemned those people but in the instance when there is difference between people and .learned, there is no condemnation of people following our learned

That man said: Please tell me what is the reason for this? The Imam said: The Jew populace knew that their learned were clearly lying, consuming unlawful wealth and accepting bribes. Upon recommendation by others and through bribes they made changes in divine commands. They knew that their scholars were bigoted and because of this they separated from their religion; when they became prejudiced against someone they trespassed their rights and when they sanctioned support to someone, they give away riches unjustly to outsiders and oppressed the rightful persons on his behalf. Thus the people knew that their scholars were guilty. But in spite of knowing that those who act like them are sinners and deniers of God and His prophets who are links between Him and the people, they continued to follow

them. For this reason Allah has censured them. Because they followed those about whom they knew were corrupt. They knew well that it was not lawful to accept their information, verify their statements and act accordingly. It was obligatory on them to ponder on the Messenger of Allah (s.a.w.s.) because the arguments of His Eminence (s.a.w.s.) were not concealed from them; but were clear and well known to them. They same order is applicable to the Muslim community also that when they realize that their learned are openly involved in sins and debauchery and guilty of bigotry and greed for worldly riches and that they oppress those they are prejudiced against and unduly favorable to those whom they like, it becomes unlawful to follow such scholars and those who continue to follow such scholars will be like those Jews whom the .Almighty Allah has condemned for following their learned

But the populace is obliged to follow scholars who protect their selves and guard their faith, who oppose the opponents of faith and who are obedient of divine commands. These attributes are only found in some Shia scholars and not in all, because the scholar who commits sins like the jurisprudents of the common people; do not accept .religious commands from him. Neither should you accord any respect to them

part ۲

Only to fulfill this respect have they added many things in our sayings and commands because whatever command reaches these sinners, they change them totally because of their ignorance, place things out of context and attribute lies

to us so that they may earn worldly riches which will be a provision of Hell for them. Another sect is of the Nasibis that cannot refute us in any way. They learn our true sciences and go to our Shias and point out our defects to our enemies adding false accusations from which we are absolutely clear and aloof. Some of our obedient Shias also accept these things taking them to be knowledge of us, Ahlul Bayt. Thus these people are themselves misguided and they misguide others also. Our weak Shias are mostly harmed by this propaganda. Like Yazid caused harm to Imam Husain (a.s.) and his loyal companions. Because they take away their lives and properties. Those who suffer loss at the enemy's hands, have a great status. These wicked Nasibi scholars who make a show of friendship to us and enmity to our enemies put doubts in the beliefs of our weak Shias, misguiding them and preventing them from following the right path. But Allah knows the intentions of this deviated populace and in order to protect the religion of Allah and honor of Allah's friends He does not leave them in the hands of these infidels. He appoints a believer who makes them aware of the right way. Then He gives them good sense to accept his statements and in this way bestows them good of the world and hereafter and for those misguiding ones .prepares curse in the world and chastisement in the hereafter

After that Imam Ja'far Sadiq (a.s.) said

that the Messenger of Allah (s.a.w.s.) said: The evil scholars of this Ummah are those who misguide the people from us and cut off the way from us. They attribute others with our names and titles and recite benedictions and salutations on our enemies although they are deserving of curse. And they invoke curse upon us although we are concealed in divine excellences and because of the benedictions and salutations of .Allah and His angels we are needless of their benedictions and salutations

A person asked Imam Ali (a.s.): Who are the superior most among all the people after the purified Imams (who are guiding lights in the darkness of infidelity and misguidance)? The Imam replied: The virtuous scholars. The man asked: Who are the worst among all the people after Iblees, Firon, Nimrod and those who usurped your titles, took way your status and snatched your rule? Imam said: The corrupt scholars who express false matters and who conceal the true things and it is regarding them :that Allah says

انّ الـذین یکتمون مـا انزلنـا من البینات و الهـدی من بعـد ما بیناه للناس فی الکتاب اولئک یلعنهم الله و یلعنهم اللعنون الّا الـذین تابوا و اصلحوا و بیّنوا فاولئک اتوب علیهم و انا التواب الرحیم

these it is whom Allah shall curse, and those who curse shall curse them (too).... Except those who repent and amend and make manifest (the truth), these it is to [whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.[۳۴۶

Simply: It is these persons that Allah has cursed

and those who are able to curse, have (also) cursed them. That is the angels, virtuous people and Jinns have also cursed them. But if any of them seeks forgiveness and becomes virtuous, I accept his forgiveness. And I am most Merciful, Beneficent.

Now Allah says:

فويل للـذين يكتبون الكتاب بايـديهم ثمّ يقولون هـذا من عندالله ليشتروا به ثمنا قليلا فويل لهم مما كتبت ايديهم و ويل لهم مما يكسبون

Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.[۳۴۷]

Imam Hasan Askari (a.s.) said: Allah says about the Jews in this verse of Quran that they wrote down some attributes and thought that they were the attributes of Muhammad (s.a.w.s.) although it was against his attributes. They told their weak-faith people that these attributes belonged to the last prophet. That is he would be tall, huge, with a big belly and have red hair. These attributes are not found in Muhammad. That prophet would come after five hundred years. Their only aim in this was to continue to exercise their power on the weak populace and to make money from them so that whatever is spent on the Messenger of Allah (s.a.w.s.) may come to their disposal. That is why, Allah says:

فويل للذين يكتبون الكتاب بايديهم

Woe, then, to those who write the book with their hands...[۳۴۸]

Simply: They will be involved in the

most painful punishment as a result of writing the attributes that were opposed to the traits of Muhammad and Ali (a.s.). They shall be punished in the worst place in Hell.

Then He says:

ویل لهم مما یکسبون

and woe to them for what they earn.[۳۴۹]

Simply: Then their chastisement will be doubled, because they misguide their people from the Prophethood of Muhammad (s.a.w.s.) and Imamate of his heir and brother, Ali (a.s.) so that they could make money from them.

Exegesis of Surah Baqarah: Verse ۲:۸۰-۸۲

part ۱

Regarding the Almighty's words:

وقالوا لن تمسنا النار الاّ ایاماً معدوده قل اتخذتم عندالله عهداً فلن یخلف الله عهده ام تقولون علی الله ما لا نعلمون بلی من کسب سیئة و احطت به خطیئه فاولئک اصحاب النار هم فیها خالدون و الذین امنوا و عملوالصالحات اولئک اصحاب الجنة هم فیها خالدون

And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know? Yea! whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide. And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.[۳۵۰]

Simply: And these Jews said: Hellfire will touch us only for a few days. O Muhammad (s.a.w.s.) ask these Jews if they have taken covenant from Allah regarding this? If it is so, Allah will not go against His word. Or do you

speak regarding Allah what you don't know? Those who commit wrong and their errors surround them, will belong to Hell and they will remain in it forever and those who accept faith and do good, they shall be dwellers of the garden, in it they shall .abide forever

:Imam Hasan Askari (a.s.) said that Allah says

وقالوا:

[And they say:[۳۵۱

Simply: The Jews who were determined in their stance; who apparently made a show of faith but inwardly cultivated hypocrisy. Who were making contrivance against the Holy Prophet and his Ahlul Bayt that may become the cause of their destruction. They :said

لن تمسنا النّار الّا اياماً معدودة

[Fire shall not touch us but for a few days.[۳۵۲

.Simply: The fire of Hell will touch us only for a few days

The basis of this statement of theirs was that they were having foster brothers and in-laws of children among the believers who concealed their infidelity from His Eminence (s.a.w.s.) and his companions due to their relationships while they knew very well about it. When Muslims asked them: Why have you adopted hypocrisy? You know that you'll be involved in Allah's punishment and caught in the fire of Hell. In reply they said to their Muslim relatives: Because of this sin the punishment given to us will last only for a few days and after completing that we shall be transferred to the bounties of Paradise. Therefore we do not make haste to the worldly detestable things only to escape a chastisement which will only be for a duration equal to the period

of sinning. Because that period of chastisement will end at a time. Also by this method we get the pleasure to remain free of serving the religion and obtain other worldly bounties. We also don't care at all for the punishment because since it will be not be :forever, it will end sooner or later. Hence Allah says

قل اتخذتم عندالله عهدا

[Say: Have you received a promise from Allah?[۳۵۳

Simply: O Muhammad (s.a.w.s.) ask these Jews: Have you taken a promise from Allah that the chastisement you will get for denying the prophethood of Muhammad and for destroying the signs of his prophethood and Imamate of Ali and his successors, will not last forever and that after a few days the period of chastisement will be over? No. It will remain forever and never be removed. That is why it is better for you not to deny Allah, His Prophet and his successors (who are his legatees in this Ummah and who will protect it like a merciful father protects his children and like a kind and considerate friend shows favor and looks after his special ones) and not to dare .commit sins and evil deeds

... فلن يخلف الله عهده...

[then Allah will not fail to perform His promise...[۳۵۴...

Simply: As Allah will not fail to fulfill His promise that is why in spite of your claim that .the chastisement will end, you are still not safe and sound

... ام تقولون على الله ما لا تعلمون .

[or do you speak against Allah what you do not know?[۳۵۵...

Simply: Or you

attribute lie to Allah and that about which you don't know? That is either you have taken a promise from Allah or you are convinced of this. In both the instances your :claims are false. Now Allah says in refutation of the Jews

بلی من کسبب سیئة و احطت به خطیئة ...

[Yea! whoever earns evil and his sins beset him on every side...[۳۵۶

Simply: Yes, and those who commit sins and their sins surround them and the sin which surrounds man, expels him from the religion of Allah, takes him out from the guardianship of God and involves him in a severe punishment of Allah. Its severity is that he adopts polytheism and denies the prophethood of Muhammad and Wilayat of Ali Ibne Abi Talib (a.s.). Each of the above sins surrounds his deeds and annihilates .him

... اولئک اصحاب النّار هم فیها خالدون

[these are the inmates of the fire; in it they shall abide.[۳۵۷...

Simply: Hence these people who commit the sins which surround their deeds and .annihilate them, are inmates of fire, in it they shall be forever involved

The Holy Prophet (s.a.w.s.) said: Friendship towards Ali (a.s.) is such a good deed in presence of which no sin, however great, can harm. But in order to purify such sinners they have to suffer some worldly hardships and they get some punishment in hereafter till they are absolved of their sins through the intercession of their purified masters. Whereas love for the enemies of Ali (a.s.) and opposition of Ali (a.s.) is such a sin that in its

presence no good deed can benefit. But through the enmity of Ali (a.s.) they surely get benefit of worldly bounties and good health and when they pass away, they are .involved in a severe chastisement in the hereafter

Then he said: Denier of Ali's guardianship will not even see Paradise but he will be shown only as much to know that if he had been friend of Ali (a.s.), this palace would have been there for him by learning about it his sorrow and regret would increase. One who loves Ali (a.s.), is disgusted with his enemies and honors his successors, will not even see the fire of Hell. But indeed, he would be shown that if he had been on the path opposed to this, that would have been his destination. If he committed sins other than disbelief he will be sent to Hell to abide in it till his sins are purified like the warm water of bath cleans the dirt from body. After that he will enter Paradise through the .intercession of his honorable masters

Then His Eminence (a.s.) said: O Shias, fear Allah, indeed you'll get Paradise though it be late due to your bad deeds. You must try to get better grades in it. Someone asked: O Allah's Messenger (s.a.w.s.), would any of your and Ali's friend also go to Hell? He replied: Yes. Those who have made their souls unclean by opposing Muhammad and Ali (a.s.) and by oppressing the faithful men and women and disobeying our law. That man will

arrive on Judgment Day in unclean and filthy condition. Muhammad and Ali (a.s.) will tell him: O man you are covered with such dirt and filth that you are not fit to accompany your righteous masters, heavenly fairies and proximate angels unless and until you become pure from the dirt of the sins you are responsible of. Then he will be made to enter the first level of Hell and there he will be involved in a severe punishment for his other sins. Some guilty persons will suffer great hardships in the field of resurrection. Then from there some pious Shias sent by their masters will pick them up as birds pick grains. Sins of some Shias are very minor and light. They become pure after suffering hardships from kings etc. and suffering physically in the world. So their sins are forgiven by the time they are buried. Some Shias are such that their sins are not forgiven by the time of death, so they feel severe agonies of death; and this is the expiation of their sins. And if some sins are still left on him and they are very severe and if he feels uneasiness or horror on Judgment Day and people flee from him, this disgrace will also be expiation of his sins. If some sins are still left, then, when his body is placed in the grave and people disperse, leaving him alone, then the fatigue of his loneliness will be the expiation of his sins. If his sins are more

and great, they will be forgiven through bearing the severities of the field of resurrection. If they are still more, he will be sent to the upper level of Hell and purified of his sins. This is the greatest punishment that our fans (Mohib) may have to suffer. And these are the greatest sinners among them and they are not our Shias. They are called our fans. They are friends of our friends and enemies of our enemies because our Shias are those who obey us, who follow our path and emulate our .deeds

One day someone told His Eminence (s.a.w.s.): So and so eyes the ladies apartment of another person and if it is possible for him to commit the unlawful deed, he will not abstain from it. Allah's Messenger (s.a.w.s.) became very angry at this and ordered to bring him. At that moment another person said: But this man is from your Shias. He is the friend of you and Ali (a.s.) and is disgusted with your enemies. His Eminence (s.a.w.s.) said: Don't call him our Shia. He is a liar. Our Shias are those who obey us. .The act you have attributed to that man, is not from our deeds

Someone told Amirul Momineen (a.s.): O Amirul Momineen (a.s.), so and so person is guilty of oppressing his soul and inspite of this he from your Shias. His Eminence (a.s.) said: One or two lies have been written on you. If that man is guilty of oppressing his soul and inspite of that he

loves us and is inimical to our enemies, it is a lie, because he is our fan but not our Shia. If he is the friend of our enemy and according to you he is not guilty, then also it is a lie because if he oppresses his soul by committing sin and neither he loves us nor .is the enemy of our enemies. In this way you have uttered two lies

part ۲

A man asked his wife to go to Lady Fatima Zahra (a.s.) and ask her if he was from her Shias. That woman did so. Fatima (s.a.) replied: Go and tell your husband, if he acts upon our commands and abstains from that which we have prohibited, then indeed he is our Shia, otherwise not. The woman returned and told her husband what Lady Fatima (s.a.) had said. Her husband said: Woe upon me, who is it that can be immune from all sins? I will burn in the fire of Hell forever because one who is not included among their Shias will dwell in Hell forever. The wife again came to Lady Fatima (s.a.) and mentioned the husband's remarks. Lady Fatima (s.a.) said: Go and tell him that it is not so. The fact is that our Shias are foremost dwellers of Paradise. All our fans, friends of our friends, enemies of our enemies and those who accept us with sincerity, if they oppose our commands and prohibitions they may not be our Shias but still they will go to Paradise, but

only after they are purified of their sins by being subjected to hardships and calamities or by bearing hardships on Judgment Day or being punished in the top layer of Hell till they are freed from there as a result of love towards us and come to .us

A man came to Imam Hasan Ibne Ali (a.s.) and said: O son of Prophet! I am from your Shias. His Eminence (s.a.w.s.) said: O servant of Allah, if you are really obedient in our commands and prohibitions, then indeed you are true. If not then you must not increase your sin by claiming an excellence you don't deserve and don't say that you are from our Shia. Just say that you are our friend and fan and enemy of your .enemies. In this way also you would be upon righteousness

Someone told Imam Husain Ibne Ali (a.s.): O son of Allah's Messenger, I am your Shia. His Eminence (a.s.) said: Fear Allah, and don't claim that for which Allah labels you as a liar and transgressor because our Shias are those whose souls are immune from all .kinds of deceit, hypocrisy and cheating. Just say that you are our fan

Someone told Imam Zainul Aabideen Ali Ibne Husain (a.s.): O son of Allah's Messenger, I am your sincere Shia. His Eminence (a.s.) said: O servant of Allah, you :have become like Prophet Ibrahim Khalilullah (a.s.) regarding whom Allah says

وانّ من شيعته لابراهيم اذ جاء ربه بقلب سليم

And most surely Ibrahim followed his way. When he came to his Lord

[with a free heart.[۳۵۸

If your heart is perfect like the heart of Prophet Ibrahim (a.s.), then indeed you are our true believer and if you are not purified of all deceit and treachery you are not our Shia. And know that if you are purposely telling a lie, you will be involved in paralysis and will be not cured till death or you will be involved in leprosy so that it be expiation .of this lie of yours

Imam Muhammad Baqir (a.s.) said to a man who proudly claimed to be a Shia of the purified progeny of Muhammad: By the Lord of the Holy Kaaba, your pride on this, beside a lie, is increase in your deceit. O servant of Allah, do you like to spend your wealth for yourself more than you like to spend on the faithful believers? The man said that he liked to spend on himself. His Eminence (a.s.) said: That's it, you are not our Shia. Instead you can say: I am your fan and hopeful of salvation in the Hereafter .because of affection towards you

Someone told Imam Ja'far Sadiq (a.s.) that one day Ammar Dahni came to the court of Abu Laila the Qazi of Kufa to give testimony. The Qazi told him: O Ammar! Go away from here, we will not accept your testimony because we know that you are a Rafidi. Hearing this, Ammar stood up, his limbs were trembling with fear and he was weeping. Seeing this, the Qazi said: O Ammar! You are a learned

man. If you feel bad to be addressed as a Rafidi, then leave it and then you will be our brother. Ammar said: It is not what you think. I weep for you and for myself because you conferred a lofty status on me, which I am not deserving of. You think that I am a Rafidi, woe upon you. Imam Ja'far Sadiq (a.s.) has told me that the first people to be labeled as Rafidis were the magicians (called by Firon to challenge Prophet Musa. When they saw the miracle of Musa's staff, they accepted faith and began to follow Musa's path leaving the religion of Firon and they willingly accepted the consequences that befell them. Firon labeled them as Rafidis because they left Firon's obedience. Hence Rafidi is one who gives up things that Allah has forbidden and acts upon that which Allah has commanded. Where is such a man in this time? I wept on himself only for the fear that Allah may become aware of my conscience and that I gave myself this title and that my Lord may involve me in a severe punishment and say: O Ammar, are you a Rafidi; who gave up all forbidden acts and performed all commands as he has called you a Rafidi? Thus this will decrease my status if He deals kindly with me. And if He punishes me it will cause trouble to me. Though if my .renowned masters intercede for me I can hope to be released from punishment

I weep for

you because you told a great lie about me and labeled me with something I am not. Also that I feared your being involved in Allah's punishment, because you decreased the status of a great name to a lowly grade. I don't know how your body will tolerate .the chastisement that you became worthy of by uttering these words

When His Eminence (a.s.) heard this, he said: Even if Ammar is having a sin greater than the skies and the earths, by saying these words it will be erased and his good will be so numerous with Allah that each of their grains as little as a mustard seed, will be .a thousand times bigger than the world

Somebody told Imam Musa Kazim (a.s.): I saw a man in the market who was saying: I am a sincere Shia of Muhammad and Aale Muhammad and he was calling out aloud: I will sell these clothes to one who pays the highest price. His Eminence (a.s.) said: One who knows the quantity of his own substance, does not act foolishly and does not became a loser. Know that the example of this man is like someone says: I am like Salman or Miqdad or Abu Tharr (r.a.) etc. But inspite of this he inflates the rate of goods that are being sold, who conceals the defects from customers and demands a higher rate from a stranger. And when the customer goes away, he says, I purchase at this rate. Though he does not want to purchase it. Now

tell me, can he be like Salman, Miqdad, Abu Tharr or Ammar (r.a.)? By Allah, such a man cannot be like them. But we do not forbid him to say: I am a fan of Muhammad .and Aale Muhammad. I am a friend of their friends and enemy of their enemies

After Mamoon Rashid, the Abbasid, made Imam Reza (a.s.) his heir apparent, one day a servant came to His Eminence (a.s.) and said: Some people are at the door seeking permission to enter, and they say: We are Shias of Ali (a.s.). His Eminence (a.s.) said: I have no time, send them away. The servant sent them away. Next day again they came but the same answer was given to them and they went away. Thus two months passed and they got the same answer every day. When they despaired of meeting the Imam they said to the servant: Go and tell our master, that we are Shias of his grandfather, Ali Ibne Abi Talib (a.s.) and our enemies laugh at us for not getting permission to meet him. This time if we go back, due to the first shamefulness and disgrace and sorrow of future and taunts of enemies we shall leave the city and go away to some other place. At last they got permission; they entered and saluted the Imam but did not get reply to their salutation and the Imam did not ask them to sit. ,They waited for a long time. At last they said: O son of Allah's Messenger

after waiting so long, what is the reason of your anger? What is the fault that remains on us? His Eminence (a.s.) said: Recite this verse:

و ما اصابکم من مصیبهٔ فبما کسبت ایدیکم و یعفو عن کثیر

And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).[۳۵۹]

I have followed the path of Allah, the Holy Prophet and Amirul Momineen (a.s.) and others with regard to you. All of them are angry at you and I also did the same. The people asked: O son of Allah's Messenger! What is the reason of this? He said: Because you claimed to be Shias of Ali Ibne Abi Talib (a.s.). Woe upon you. The true Shias are Hasan, Husain (a.s.), Salman, Abu Tharr, Miqdad, Ammar and Muhammad bin Abu Bakr (r.a.). They did not go against His commands and never committed what He prohibited. But how can you claim to be Shias? Though often you have opposed in deeds and fail to perform many duties. You are lazy in fulfilling the rights of your brothers in faith. You resort to dissimulation where you must not and fail to observe it where you should. If you had said that you were his fans, friends of his friends and enemies of his enemies, your claim would have been acceptable. But when you make a great claim that your deeds cannot justify you will be destroyed, unless divine mercy saves you.

When they heard this, they said: O son of

Allah's Messenger! We seek pardon from Allah and repent for our statements. We say as our master has instructed us, that we are fans of you and your friends and enemies of your enemies. Now His Eminence (a.s.) said: Welcome, my brothers and my friends come up; and he called them up till they joined him. Then he asked his sentry: How many times did you stop them? He said: Exactly sixty times. His Eminence (a.s.) said: Now you salute them and give my regards the same number of times, as their sins are erased because of their repentance and because of our friendship and love they have became eligible for our kindness and generosity. Then he inquired about their family and children, conferred them estates, cash and presents; and .solved their problems and difficulties

One day a man came happily to Imam Muhammad Taqi (a.s.) and said: O son of Allah's Messenger, I have heard from your ancestors that a man should be happy when Allah gives him chance to give charity and solve the problems of his brothers in faith. So today, ten persons from my religious friends came from so and so city and I treated each of them with such and such kindness. That is why I am elated. His Eminence (a.s.) said: I swear by my life, elation befits you only when you have not nullified your good deeds or after that you must not nullify them. The man asked: How did I nullify my good deeds, though I am your

sincere Shia? His Eminence (a.s.) said: You have just nullified your good deeds and charity to your brothers. He asked: How is it? His Eminence (a.s.) said recite this verse:

یا ایها الذین امنوا لا تبطلوا صدقاتکم بالمن و الاذی ...

[O you who believe! Do not make your charity worthless by reproach and injury...[۳۶۰

part ۳

The man said: O son of Allah's Messenger, I have not shown favor of any kind on the ones I did charity and neither did I hurt them in any way. His Eminence (a.s.) said: Allah says in this verse only that don't make your charity worthless by boasting of favor and has not said that you boast directly to those to whom you give charity. It denotes all types of hurts. Now tell me what is worse, your hurting those whom you gave charity to or hurting your proximate guarding angels or hurting us? The man said: O son of Allah's Messenger! Hurting you is the greatest sin. His Eminence (a.s.) said: You hurt us and those angels and nullified your charities. He asked: How? His Eminence said: You said: How can my good deeds become worthless, since I am your sincere Shia? Woe to you, don't you know, who our sincere Shia is? He said: No. His Eminence said: Our sincere Shias are Hizqil, Believer of Aale Firon and the person of Surah Yasin, regarding whom Allah says:

و جاء من اقصا المدینهٔ رجل یسعی ...

[And from the remote part of the city there came a man running...[۳۶۱

And Salman, Abu Tharr,

Miqdad, and Ammar (r.a.). You made yourself equal to them. Did you not hurt the angels and us? The man said: I seek pardon from Allah and feel ashamed of my deeds. Now tell me, how I should say? His Eminence (a.s.) said: Say: I am your friend and fan, enemy of your enemies and a friend of Your friends. He said: Son of Allah's Messenger, I say like this only and I am like this only. I repent for my words that you and the angles disliked and your dislike was due to the dislike of Allah. His Eminence (a.s.) said: The rewards of your charity have returned to you and they are saved from .being nullified

Abu Yaqoob Yusuf bin Ziyad and Ali Ibne Sayyar, narrators of the Tafseer say: One evening we were present in the upper chamber of Imam Hasan Askari (a.s.). The ruler of that time and his officials used to show respect and honor to His Eminence (a.s.). At that moment the governor of the city, who was the ruler of Bahrain, passed that way along with a man whose hands were tied behind as punishment. Imam (a.s.) was leaning out to watch the scene from his chamber. When the governor saw His Eminence (a.s.) he jumped down from his horse as a mark of respect. His Eminence (a.s.) ordered him to mount; he mounted and humbly asked: O son of Allah's Messenger, tonight I found this man at the door of a moneychanger shop and arrested him under the

suspicion that he was about to rob the place; and it is my rule that whomsoever I arrest in suspicion has to take five hundred lashes so that he may be recompensed for some sins. Before that any other person may come, whom I cannot remove. Thus as per the tradition when I decided to give him five hundred lashes, he said: Fear Allah and do not get involved in Allah's chastisement because I am a Shia of Amirul Momineen Ali (a.s.) and his son Imam Hasan Askari (a.s.), father of Qaim Aale Muhammad (a.s.). Hearing this I desisted from it and told him: I shall take you to him. If he accepts your being a Shia, I shall let you off, otherwise whip you a thousand times and cut off your limbs. O son of Allah's Messenger, I have come to you for this reason. Now tell me if he really is Shia of Ali (a.s.) as he claims to be? Imam (a.s.) said: God forbid, he is not a Shia of Ali (a.s.) and Allah has made him arrested by you for this reason, because according his own belief he is a Shia of Ali (a.s.). The governor said: You saved me the trouble of giving him five hundred lashes. Anyway it does make any difference. He ordered that he should be taken to a distance, made to lie face down and that two executioners should stand on each side to beat him up severely. They brought out their belts and started beating

him but not a single strike fell on his back; all fell on the ground. Seeing this, the governor was disgusted and said: Why do you hit the ground? Beat him on his back. Their hands turned from that side and started beating each other and they started screaming and wailing.

Seeing this, the governor shouted: Shame on you, have you gone mad that you beat each other? Beat this man. They said: We are trying to beat this man but our hands turn around and we beat each other. They called four other men. Now they were six and after consulting each other they surrounded him and started to whip but their hands turned and their whips moved upwards to fall upon the governor. The governor fell down from his horse and shouted: You have killed me! May Allah kill you! What are you doing? They said: We are beating him. After that he ordered other executioners to lash that man. They also came and started beating the governor. He shouted: You are beating me. They said: By Allah, we are beating this man. The governor said: If you did not beat me how these wounds appeared on my face and body? They said: By God, may our hands be crippled if we intend to beat you.

At that moment the man, who being punished, shouted: O servants of Allah and O Governor, you don't take a lesson from the graces of Allah, by which these whips turn away from me. Woe on you, take me

to my Imam again and do whatever he orders for me. So the governor brought him back to the Imam and said: O son of Allah's Messenger, it is surprising that you refused him be a Shia and one who is not your Shia, is the Shia of Iblees and will go to Hell. I have seen miracles from this man that are manifested only by apostles of Allah. His Eminence (a.s.) said to the governor: O servant of Allah, by claiming to be our Shia according to his own thinking he made a false statement. If he had done so purposely, he would have been punished by you and imprisoned for ٣٠ years; but Allah did not allow him to be punished only for uttering one word and that also not thinking that it was false. So Allah favored him and released him from you. Now you also forgive him because he is our sincere friend (Mohib) but not our Shia. The governor said: According to us, friend and Shia are same. What is the difference between them? His Eminence (a.s.) replied: Our Shias are those who follow our traditions and observe all our commands and prohibitions. Such persons are our Shias but those who oppose us .in many divine duties, they are not our Shias

Then His Eminence (a.s.) said to the governor: You told a lie, if you had really punished him, Allah would have given you a thousand lashes and imprisoned you for ٣٠ years. !He said: O son of Allah's Messenger

What is that? His Eminence (a.s.) replied: Your notion that the miracles he showed were not his but ours, which Allah had displayed at his hands and these were His signs that showed our proof and nobility. And if you say that I witnessed miracles in him, I would not have refuted you. Now you tell me whether the enlivening of the dead was a miracle of Prophet Isa (a.s.) or not? Thus was it the miracle of the dead or Prophet Isa (a.s.)? Were they not making images of clay birds? And the bird became alive and flew away by the command of Allah? Was it a miracle of Isa (a.s) or the bird? The people who changed into monkeys; was it not a miracle? It was the miracle of monkeys or of the Prophet of that time? Hearing this, the governor said: I seek pardon of my sins from Allah and I turn in repentance towards Him.

Then Imam (a.s.) said to the man who claimed to be a Shia of Ali (a.s.): O servant of Allah, You are not a Shia of Ali (a.s.) but you are his fan (Mohib). Allah says:

و الذین امنوا و عملوالصالحات اولئک اصحاب الجنه هم فیها خالدون

And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.[۳۶۲]

It is those who believed in Allah, attributed the positive qualities to Him and purified Him from the negative attributes. They verified all the sayings of Muhammad (s.a.w.s.) and considered all

his actions correct. And after His Eminence (s.a.w.s.) considered Imam Ali (a.s.) as their Sayyid and Imam; such that nobody is like him among the followers of Muhammad and all of them together also cannot be his equal. If all are kept in one pan of scale and Ali (a.s.) in other pan and weighed, they shall never be equal, Ali's side will be weigh down just as sky and earth are heavier than a rice grain. The Shias of Ali (a.s.) are such that they don't care if on the way of Allah death falls upon them or they fall upon death. Shias of Ali (a.s.) are such that they give preference to their brothers in .faith over themselves even though they may have to undergo trouble

They are such that they do not look at what Allah has forbidden and they do not remain absent from what Allah has commanded them. They are such that they follow Ali (a.s.) in according respect to their brothers in faith. I am not saying this on my own; :I narrate the saying of the Prophet (s.a.w.s.) and the words of Allah

... و عملوالصالحات ...

[and do good...[۳۶۳...

Means that after the confession of the oneness of Allah and beliefs of prophethood and Imamate they completed all duties. And to fulfill the rights of brothers in faith and to observe dissimulation from the enemies of religion, who are (in fact) enemies of .Allah, are the most important duties

The Holy Prophet (s.a.w.s.) said: One who does not observe dissimulation is like

a headless body. And the believer who does not fulfill the rights of his brother in faith is like a person who, inspite of having perfect senses does not make use of them. He neither sees with his eyes, nor hears with his ears and does not ask for his needs through his tongue. He does not remove his sorrows through arguments and proofs. He does not hold anything by his hands and does not go anywhere walking on his legs. Such a kind of man is like a lump of flesh, that is has lost all benefits. He is like a thing that he only occupies space. Thus when this believer does not recognize the rights of his brothers in faith, because he destroys their rights, he is like a thirsty man, who is near cold water but does not quench his thirst. He is like a man with senses, who does not make use of them to remove his problems and one who wastes all the bounties .and falls in all kinds of troubles

part ۴

Amirul Momineen (a.s.) said: Taqayyah (dissimulation) is the most important act for believers and through it are fulfilled the rights of the self and brothers-in-faith and through it is one able to obtain the love of the proximate angels and the eagerness of .the Houries of Paradise

Imam Hasan Mujtaba (a.s.) said: The dissimulation through which Allah improves the affairs of a group, earn for one who performs it, rewards equal to sum total of all of them. Sometimes by

omitting it, a group is destroyed and one who omits it, becomes a partner in the sin of one who destroys. The Beneficent Lord likes recognition of the rights of brother in faith and increases proximity of the King and Real Revenger (Allah). Giving them up causes enmity of the Merciful God and creates distance from this Kind and Generous .One

Imam Husain (a.s.) said: If there had been no dissimulation, there would have been nothing to differentiate between our friends and enemies. And if there was no recognition of rights of brothers in faith, all kinds of sins would have been punished. :But Allah says

و ما اصابکم من مصیبهٔ فبما کسبت ایدیکم و یعفو عن کثیر

And whatever affliction befalls you, it is on account of what your hands have wrought, [and (yet) He pardons most (of your faults).[۳۶۴

Imam Zainul Aabideen Ali Ibne Husain (a.s.) said: Allah forgives all the sins of the believer and makes him pure in the world and hereafter, except for two sins: Giving up .of dissimulation and not fulfilling the rights of brothers in faith

Imam Muhammad Baqir (a.s.) said: In the behavior of the Imams and our great Shias, the greatest virtues are the use of dissimulation and the compelling of their selves to .fulfill the rights of brothers in faith

Imam Ja’far Sadiq (a.s.) said: If someone resorts to dissimulation to protect brothers in faith and if he helps a frightened person, these manners are better than other traits of character; and recognizing the rights of brothers in faith is superior

.to all charity, Zakat, Prayer, Hajj and Jihad

One day a needy person came to Imam Musa Kazim (a.s.) and asked for monetary assistance. His Eminence (a.s.) told him smiling: I will ask you a question; if you answer correctly, I will give you ten times your request and if not, you'll get only what you asked. He had asked for a hundred dirhams to make it as his capital so that he may live upon it. The man said: Ask me. Imam (a.s.) asked: If you are given authority to wish for whatever you like, what would you wish for? The man said: I would wish for the chance to observe dissimulation in religion and fulfill the rights of brothers in faith. Imam (a.s.) asked: Why wouldn't you wish for friendship of us, Ahlul Bayt? The man replied: I have already got that, but I have not received this. I thank Allah for whatever I have got and ask Allah for that which I haven't. His Eminence (a.s.) said: Excellent. And he gave him two thousand dirhams saying: Buy gull nut with this money. It is initially a defective investment that later improves. Keep it stored for a year and come to us everyday to collect your allowance. He did the same. The year did not end but that the price of gull nut appreciated fifteen times. The gull nuts he .had bought for two thousand were sold for thirty thousand

Imam Reza (a.s.) had a refractory horse and no rider dared to mount it; and

if anyone mounted it, he did not ride it, fearing he would fall down and get crushed. There was a boy of seven years who said: O son of Allah's Messenger. If you allow me, I can mount and ride it and bring it under my control. His Eminence (a.s.) asked: Will you? He replied: Yes. His Eminence (a.s.) asked: How? He said: I have confidence before riding it, as I have recited durood on Muhammad and his purified progeny a hundred times and refreshed the Wilayat of you, Ahlul Bayt (a.s.), in my soul. His Eminence (a.s.) allowed him to mount and he mounted it. Then he ordered him to ride it. He spurred and made it gallop till it was tired and called out: O son of Allah's Messenger! This boy has made me fed up today. Free me from his hands, otherwise pray for my patience. The boy said: You ask for that which is better for you. That is you may be given to a believer to ride. Imam (a.s.) said: The boy is right. Then His Eminence (a.s.) prayed: O Allah, give patience to this horse. So it continued to gallop around and at last, the boy dismounted from it. His Eminence (a.s.) told that boy: Ask for anything you like from my horses, slaves and treasures, because you are a believer and Allah has made you famous in the world with faith. The boy said: O son of Allah's Messenger! Can I ask for anything? His Eminence (a.s.) said:

Yes, ask whatever you want, because Allah will give your mind the good sense to ask the right thing. The boy said: Your Eminence, pray to Allah that He gives me a good dissimulation and recognition of rights of brothers in faith; and that He gives me the good sense to act upon those I recognize. His Eminence (a.s.) said: Allah has accepted .your request. You have asked that which is the best manner of righteous people

Someone told Imam Muhammad Taqi (a.s.) that so and so man robbed his neighbors. They got him arrested him and had him lashed a hundred times. His Eminence (a.s.) said: It is better than ۱۰۰ million lashes of Hell. This will make him repent, so that it may be expiation for his sin. People said: O son of Allah's Messenger! How is that? His Eminence (a.s.) said: In the morning of the day this befell him, he had trespassed against a right of a brother in faith and openly abused Abul Fazeel, Abul Dawahi, Abu Sharoor and Abul Malahi, omitted dissimulation, did not keep the secrets of his brothers and friends, accused them before the opponents and gave them chance to curse and abuse and harm them and himself also fell in those troubles. Those people subjected him to trouble and blamed him. Now you go and make him aware of his sin, so that he repents and makes amends in which he had been deficient. If he doesn't agree he should be prepared for ۵۰۰ lashes in a

jail where one cannot distinguish between day and night. Thus he came there and repented for his mistake and fulfilled the right of his brother. As soon as he repented, a thief was arrested and all stolen property was recovered from him and those who had backbitten against him, came to him and apologized.

Someone asked Imam Ali Naqi (a.s.): Who is the most perfect among the people of fine manners? His Eminence (a.s.) replied: One who acts on dissimulation and gives priority to fulfill the rights of his brothers.

Imam Hasan Askari (a.s.) said: One who recognizes best the rights of his brothers and gives priority to fulfill them, his honor is greatest in Allah's view. And one who behaves politely and humbly with his brother in the world, is really included among the Shias of Ali (a.s.) and the truthful ones.

Once two believers, father and son, came to Amirul Momineen (a.s.). As soon as the Imam (a.s.) saw them, he stood up and accorded respect and welcome to them and made them sit in the center of the assembly. Himself he sat in front of them and then ordered food. After the meal, Qambar (r.a.) brought a bowl, a wooden jug and a napkin and intended to wash their hands, but His Eminence (a.s.) came forward and picked up the jug so that he himself may wash their hands. Seeing this humility of the Leader of men and Jinns, the man began to roll in the dust and said: O Amirul Momineen (a.s.), how can

Allah see me in the condition that you are pouring water on my hands? His Eminence (a.s.) said: Stand up and wash your hands, as Allah is seeing you. Though you brother is different from you, but in fact he is not different. By this service, his servants in Paradise will become ten fold according to the numerical system of this world and by the same proportion his property will increase in Paradise. The man stood up. His Eminence (a.s.) told him: I adjure you by my great right that you have recognized and it is your coverlet and your humility and lowliness before Allah Who appointed me to serve you for this reason and honored you, that you wash your hands comfortably just as if Qambar were pouring water. He obeyed the order of His Eminence (a.s.). When he had washed his hands, the Imam gave the jug to his son, Muhammad bin Hanafiyyah, and said: My son! If this boy had come alone, I myself would have poured water and washed his hands, but Allah does not like to behave alike with father and son, when both are present in one place. Since the father washed the father's hand it is appropriate that the son should wash the hands of the son. Muhammad Hanafiyyah washed the hands of the son.

Imam Hasan Ibne Ali (a.s.) said: One who follows Ali (a.s.), is doubtlessly a Shia.

Exegesis of Surah Baqarah: Verse ۲:۸۳

part ۱

Regarding the Almighty's words:

و اذ اخذنا میثاق بنی اسرائیل لا تعبدون الّا الله و بالوالدین احسانا و ذی القربی

و الیتمی و المساکین و قولوا للناس حسنا و اقیموا الصلوة و اتوا الزکوه ثمّ تولیتم الّا قلیلا منکم و انتم معرضون

And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you [turn aside.[۳۶۵

Imam (a.s.) said: Allah says to the Children of Israel: Remember those days when We :took a promise from Bani Israel emphasizing that

لا تعبدون الا الله ...

[Do not serve any but Allah...[۳۶۶

Meaning: Do not compare Him with His creatures and don't consider Him as a transgressor in His command and do not aim to please others through actions that .(should only be for Him (that is, do not perform any deed to show off

... و بالوالدین احسانا ...

[and (you shall do) good to (your) parents...[۳۶۷...

We also took a covenant from them that they should be nice to their parents in return for the favors they have done to you by giving you comfort and taking care of you; for .which they had to undergo many hardships

... و ذی القربی ...

[and to the near of kin...[۳۶۸...

Behave kindly with the relatives of your parents for the sake of respecting your .parents

... والیتمی ...

[and to the orphans...[۳۶۹...

Do good to the orphans. Orphan is one whose father is no

.more, who takes care of him and provides him with necessities of life

... والمساكين ...

[and the needy...[۳۷۰...

.Behave nicely with the poor

... و قولوا للنّاس حسنا...

[and you shall speak to men, good words...[۳۷۱...

.And speak kindly to those whose maintenance is not your responsibility

... واقيموا الصلوة ...

[and keep up prayer...[۳۷۲...

Pray five-time prayers and recite benedictions on Muhammad and his purified .progeny in prosperity as well as difficult times

... و اتوا الزكوة...

[and pay the poor-rate.[۳۷۳...

.Also pay the poor tax that is applicable on your assets

ثمّ توليتم الّا قليلا منكم ...

[Then you turned back, except a few of you...[۳۷۴

And O Jews, except for some, all of you turned back from this covenant that your .forefathers had brought for you

... و انتم معرضون

[and (now too) you turn aside.[۳۷۵...

.You have gone against this covenant and you have not fulfilled it

:Then Allah says

و لا تعبدون الّا الله ...

[You shall not serve any but Allah…[۳۷۶

.It means, worship Allah only

The Messenger of Allah (s.a.w.s.) has said: If one is so busy in Allah's worship that he has no time to ask for anything, Allah Almighty bestows him that which is better than that which is given to those who ask. And Allah calls from His Empyrean: O My servants, worship Me as I have commanded and don't remind about the expediency of your affairs as I am more aware of them than you are and I am not miserly to you .in these matters

Lady Fatima Zahra (s.a.) has said: To one who sends his best worship to Allah, Allah sends His best expedience to

.him

Imam Hasan Mujtaba (a.s.) said: Allah makes everything obedient to one who .worships Him

Imam Husain (a.s.) said: Allah fulfills beyond expectation, the desires of one who .worships Him in a way He deserves to be worshipped

Imam Zainul Aabideen (a.s.) said: I don't like the worship that is aimed only for getting the rewards of hereafter. If I do so, I would be like a slave, who obeys only for greed. He obeys only if there is some gain in it, otherwise not. And I consider abominable that I only worship Allah for the fear of His chastisement; for in that case I would be like a bad slave who works only when he is afraid and does not do anything when there is no fear. Someone asked: Then why do you worship Allah? His Eminence (a.s.) replied: .He deserves to be worshiped for the favors He has done to me

Imam Muhammad Baqir (a.s.) said: One cannot fulfill the right of worship until one becomes completely aloof from the people and gets inclined to Him. When a person becomes inclined to Allah thus, Allah says: 'This person has dedicated himself to Me .alone.' And then He directs His kindness to him

Imam Ja'far Sadiq (a.s.) said: The greatest divine reward for man is that his mind and .heart should be only for Allah, without any interference of anyone else

Imam Musa Kazim (a.s.) said: The most excellent deed is to obtain the proximity of the .Lord through His worship

Imam Ali Reza (a.s.) said: In the verse

و اليه يرفع

الکلم الطیب ...

[To Him do ascend the good words...[۳۷۷

:The ‘good words’ denote

لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ، وَخَلِيفَهُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقّاً، وَخُلَفاؤُهُ خُلَفاءُ اللَّهِ.

Translation: There is no god except Allah. Muhammad is the messenger of Allah. Ali is the Wali of Allah and truly the Caliph of the Messenger of Allah; and his caliphs are the .caliphs of God

:In the statement

و العمل الصالح یرفعه .

[And the good deeds, lift them up.[۳۷۸

Good deeds’ denote the conviction that what I have stated with the tongue is all‘ .correct

His Eminence (a.s.) also said: There are many showy people in the world whom Allah .does not even consider equal to aged and weak persons

.Imam Muhammad Taqi (a.s.) says that sincerity is the best worship act

Imam Naqi (a.s.) said: If people walk through valleys and caves, I shall follow one to .who sincerely worships his One and unique God

Imam Askari (a.s.) said: Even if I make the whole world a morsel and give it to a sincere worshipper I would think that I have been deficient in fulfilling his rights. And if I forbid it to an infidel, till he dies of hunger and thirst and even if I give him only a little .water, I will think that I have been wasteful

:And Allah says

... و بالوالدین احسانا...

[and (you shall do) good to (your) parents...[٣٧٩...

The Messenger of Allah (s.a.w.s.) said: Muhammad and Ali are more rightful to get .your thanks than your parents

His Eminence, Ali Ibne Abi Talib (a.s.) has narrated, that he heard the

Holy Prophet (s.a.w.s.) say: Ali (a.s.) and I are two fathers of this Ummah, and our rights are more than those of the biological parents; because if they obey us, we would get them released from fire of Hell and get them admitted to Paradise which is an abode and we shall take them out of slavery and join them with the noblest and .righteous people

part ۲

Lady Fatima Zahra (s.a.) said: Muhammad and Ali (a.s.) are the two fathers of this Ummah, who correct their deviation and if they obey them, they save them from everlasting punishment and if they agree with them, they make the everlasting .bounties of Paradise lawful for them

Imam Hasan Mujtaba (a.s.) said: Muhammad and Ali (a.s.) are the two fathers of this nation. Fortunate is one who is aware of their rights and obeys them in every circumstance. Because Allah will include him among the best dwellers of His garden .and make him successful with His pleasure and favors

Imam Husain (a.s.) said: One who recognizes the rights of his two superior fathers, Muhammad and Ali (a.s.), and obeys them as it deserves, on Judgment Day, he will be .told: Go and live in Paradise wherever you like

Imam Zainul Aabideen (a.s.) said: If parents have rights on their children because of their favors, Muhammad and Ali's (a.s.) favors are more and greater on this nation. That is why they are more worthy of being their fathers and it is very important to .fulfill their rights

:His Eminence, Imam Muhammad Baqir (a.s.) said

One who wants to know his value near Allah, should take into consideration that Muhammad and Ali (a.s.) are the two fathers of this Ummah, so what their respect and status should be in his view (that is as much their status is greater according to him, as .(much is his status great near Allah

Imam Ja'far Sadiq (a.s.) said: One who is accommodating to the rights of his two superior fathers, Muhammad and Ali (a.s.), his shortcomings in fulfilling the rights of his biological parents and other people does not cause him any harm because on Judgment Day those two gentlemen, through their efforts, make all of them satisfied .from this person

Imam Musa Kazim (a.s.) said: One who prays is rewarded for his prayers in proportion to his respect for his two superior fathers, Muhammad and Ali (a.s.). That is as much .respect he has for them, as much his rewards increase

Imam Reza (a.s.) asked: Do you not feel bad to be separated from your biological parents? The people replied: By Allah, we do feel bad. His Eminence (a.s.) said: One should try that the two fathers, who are greater than his biological parents, should not .be separated from him

A person told Imam Muhammad Taqi (a.s.): I love Muhammad and Ali (a.s.) to such an extent that even if I am sliced into pieces and cut up with a scissor, I shall not renounce their love. His Eminence (a.s.) said: Muhammad and Ali (a.s.) will also recompense you according to your love and on Judgment

Day, request Allah to grant you a great status in such a way that your good act of love .will not equal a millionth part of their favor

Imam Ali Naqi (a.s.) said: One in whose view his two religious fathers i.e. Muhammad and Ali (a.s.) do not command more respect than his biological parents, will not get an .iota of respect from Allah

Imam Hasan Askari (a.s.) said: To one who takes up the obedience of his two religious fathers over that of his biological parents, Allah the exalted says: I have chosen you just as you have chosen them, I honor you with the company of your two religious fathers just as you preferred their love over the love of your biological parents and .honored your soul

After that Imam (a.s.) said: In the following verse, Allah means the near relatives of :the parents

... و ذی القربی ...

[and to the near of kin...[۳۸۰...

That is, man is commanded to recognize their rights. Thus Allah had made a covenant with Bani Israel regarding this and, O the nation of Muhammad, a covenant has been taken from you that you must recognize the rights of the near relatives of Muhammad (s.a.w.s.) and the near relatives of Muhammad are the Purified Imams (a.s.) who succeeded the Holy Prophet (s.a.w.s.) and also those great personalities of religion .who are associated with them

Messenger of Allah (s.a.w.s.) said: Allah will grant a thousand ranks in Paradise to one who fulfills the rights of the near relatives of his parents. And the distance between

each of those ranks will be equal to the distance that a swift horse can cover in a hundred years. One stage will be of silver and another of gold. One of pearls and another of topaz. One of emeralds and another of musk. One of black ambergris and another of camphor. In other words, all these stages would be made of these .substances

Allah will grant as many rewards and ranks to one who recognizes the rights of the relatives of Muhammad and Ali (a.s.), just as Muhammad and Ali (a.s.) have .precedence over their biological parents

Lady Fatima (s.a.) said to a woman: Please your two religious fathers, Muhammad and Ali (a.s.), even though your biological parents may be displeased and do not please your biological parents by angering your two religious fathers. Because if your biological parents become unhappy, Muhammad and Ali (a.s.) will give them a ten thousandth part of the reward of their devotional acts and make them agreeable. But if your two religious fathers are displeased with you, your biological parents cannot make them pleased. Rewards of all the obediences of the world cannot equal their .displeasure

Imam Hasan Mujtaba (a.s.) said: It is compulsory to do good to the relatives of two religious fathers, Muhammad and Ali (a.s.), even though you may trespass the rights of near relatives of your parents. And beware that in fulfilling the rights of the relatives of your biological parents, you must not trespass the rights of the relatives of your two religious fathers; their being

thankful to you before your two fathers, Muhammad and Ali (a.s.) is better than the thankfulness of the near relatives of your parents before your parents. Because when the relatives of your two religious fathers would be thankful to you before them, merely a look of affection will cause all your sins to vanish though they may be so many as to fill the space between the earth and the heavens. And if you leave the rights of the relatives of the two religious fathers and fulfill the rights of the relatives .of your parents, their gratitude will be of no use to you

Imam Zainul Aabideen (a.s.) said: It is more important to fulfill the rights of the relatives and friends of our two religious fathers than to fulfill the rights of the relatives of our parents; because our two religious fathers, Muhammad and Ali (a.s.) will make our biological parents satisfied whereas our biological parents are not .capable of making our two religious fathers pleased with us

Imam Muhammad Baqir (a.s.) said: One in whose view, his two religious fathers, Muhammad and Ali (a.s.) and their relatives are more honorable than his own parents and relatives; Allah addresses him: O My servant! You preferred the superior, so I shall also accord excellence to you and you chose those, choosing whom was better. Therefore it is appropriate that I make you a companion and neighbor of My friends in .Paradise

,Imam Ja'far Sadiq (a.s.) said: If one, due to his poverty, cannot fulfill the rights of both

the relatives of his religious fathers as well as the relatives of his biological parents, one should accord preference to the fulfillment of the rights of the relatives of the religious fathers over that of the relatives of ones parents. On Judgment Day, Allah will say to the angels: Just as he gave priority to the relatives of his two religious fathers over the relatives of his biological parents, give him priority like the dwellers of My gardens. Thus he would be given a million times more than what was stored for .him

Imam Musa Kazim (a.s.) asked: If one is presented with two bargains and he has only a thousand dirhams which are enough only for one bargain; and if he asks, which bargain is more profitable, people say: This is a thousand times more profitable, would it not be logical for him to make that transaction? People present there said: Indeed, it would be. His Eminence (a.s.) said: In the same way is preferring the .relatives of the two religious fathers over the relatives of ones biological parents

A man came to Imam Reza (a.s.) and said: Sir, shall I inform you about a loss-maker debased man? His Eminence (a.s.) asked: Who is it? He replied: He had ١٠٠٠٠ gold coins. He gave them all for ١٠٠٠٠ silver coins. His Eminence (a.s.) said: If he exchanges the ١٠٠٠٠ silver coins, would he not incur a great loss? People said: Indeed, he will be in a great loss. His Eminence (a.s.) asked: Shall I tell you

about a situation which is more damaging and regretful? People said: Please do. His Eminence (a.s.) said: If he has a thousand mountains of gold and he sells them for a thousand bits of counterfeit silver, would he not be in a greater loss than the previous situation? People said: Indeed he would be. Then he said: Shall I inform you about a greater loss and regret? People said: Please do. His Eminence (a.s.) said: In a greater loss and regret is one who prefers doing good to the relatives of his biological parents over the relatives of his two religious fathers; Muhammad and Ali (a.s.). It is so because the relatives of Muhammad and Ali (a.s.) have more excellence than the relatives of ones biological parents just as a thousand gold mountains are more .preferable than a thousand bits of counterfeit silver

Imam Muhammad Taqi (a.s.) said: One who gives precedence to the relatives of his two religious fathers over the relatives of his biological parents; on Judgment Day Allah will make him famous with robes of His bestowals and accord him excellence .over all His servants except one who is more or equal in this excellence

part۳

Imam Ali Naqi (a.s.) said: According priority to the relatives of the two religious fathers, Muhammad and Ali (a.s.) over the relatives of ones own parents, is included in the respect of divine majesty and according priority to the relatives of ones parents over .the relatives of the two religious fathers is included in dishonoring Allah’s majesty

Imam Hasan

Askari (a.s.) said: There was a person whose family was in need of food, so he left his house to earn something for them, and he earned a dirham. He purchased food and was returning home when he met a man and a woman from the relatives of Muhammad and Ali (a.s.), and they were hungry. Thinking that they were more deserving of that food than his own family members, he gave them the food he had purchased. But after that he was confounded: What explanation would he give to his family members? He was taking slow steps in this worry when he met a messenger who was searching for him. Upon knowing his identity, the messenger gave him a letter and a purse containing ۵۰۰ gold coins. And he said that it was from the inheritance of his cousin who has expired in Egypt, and besides that some traders of Mecca and Medina owed him a hundred thousand gold coins and he had also left much landed property. So the man took the gold coins, went home and procured the essentials for his family members. When he went to sleep that night, he saw Muhammad and Ali in dream who told him that since he had preferred their relatives over his family members, they had also made him so rich. After that, Muhammad and Ali appeared in the dream of those who owed money to the deceased cousin. They warned the debtors that if they do not return the debt by next morning they

would be doomed to worldly and other worldly perdition. So the next morning, all of them returned the loans and this man now had another hundred thousand dinars. Muhammad and Ali (a.s.) also appeared in the dreams of all those in Egypt, who owed some amount to the deceased cousin and told them to repay as soon as possible. Later, the two (Muhammad and Ali) appeared in his dream and said: "How did you find the divine decree about yourself? We have ordered all Egyptians who owe you something to repay you as soon as possible. If you like, we can tell the governor of Egypt to purchase your landed property and send you cash to Medina so that you can invest it in real estate here itself?" He answered positively to this. So Muhammad and Ali appeared in the dream of the governor of Egypt and told him to purchase the lands and remit cash. The ruler bought all the landed property in three hundred thousand dinars and sent the money to this man. He became the richest man of Medina. After that again the Messenger of Allah (s.a.w.s.) appeared in his dream and said: "This is your reward in the world for the preference you showed to my relatives, but as for the hereafter, I will give you in it for each piece of this, a thousand palaces in Paradise, the smallest of whom would be bigger than this world and a part of them as small as a needlepoint would be better

.than the world and whatever is there in it

:The Messenger of Allah (s.a.w.s.) has said in the exegesis of

و اليتمى ...

[and to the orphans...[۳۸۱...

That Allah, the Mighty and Sublime has encouraged doing good to orphans because they are separated from their fathers. Thus Allah protects those who protect them and gives respect to one who accords respect to them and to those who put on their head a hand of love and kindness, Allah recompenses with a palace in Paradise which would be larger than the world and whatever it contains; and all kinds of bounties will .be available for him there. He would enjoy them and become successful

... و فيها ما تشتهيه الانفس و تلّذ الاعين و انتم فيها خالدون

and therein shall be what their souls yearn after and (wherein) the eyes shall... [delight, and you shall abide therein.[۳۸۲

Simply: All kinds of things are available in Paradise that the dwellers of the Garden .desire and they are pleased to see them. They shall abide in it forever

Imam (a.s.) said: The worst orphan is one who has been separated from his Imam and cannot reach him; and when he needs guidance in a religious matter he does not know what is the Imam's opinion regarding it. Hence one who is learned in our sciences, if he is near, should guide one who is ignorant of the law of the Shariah. And know that, one who guides him and brings him to the right path, he would be our comrade and companion in elevated ranks of

Paradise. This tradition is narrated to me by my father from his forefathers from the Holy Prophet (s.a.w.s.).

Amirul Momineen (a.s.) said: A Shia of ours who is a scholar of our laws, if he brings out our weak Shias from the darkness of ignorance into the light of knowledge that we have bestowed him, on the Judgment Day he would arrive in the fields of gathering, wearing a crown of heavenly light. Its light will reach to all the people of the gathering and he will be wearing such a dress that the whole world and what its contains cannot equal a strand of this dress. Then a proclaimer will call: O servants of Allah, know that! He is the disciple of a scholar of the progeny of Muhammad (s.a.w.s.). All those whom he took out from the darkness of ignorance in the world, should become attached to his light, so that he may take them out of the perplexity of darkness of Judgment Day to Paradise. Thus he will take along with him to Paradise, all those he had taught a good matter, removed the lock of ignorance from his heart, removed some doubt or explained something.

A woman came to Lady Fatima Zahra (s.a.) and said: My mother is very old and she has a doubt about a point of Prayer. She sent me to inquire about it. Lady Fatima told her about it. She again asked something and Lady Zahra answered her. Again she asked the same thing and Her Eminence (s.a.) answered

her again. She argued ten times and every time she got the same answer. Then she became ashamed of asking the question again and again and said: O daughter of Messenger (s.a.w.s.). I don't want to give you more trouble. Fatima (s.a.) said: Don't worry, you may ask whatever you like. If a hundred thousand gold coins are offered to a man to carry a heavy load to the roof, would it be unpalatable to him? The woman said: No. Fatima said: Such a quantity of natural pearls are fixed as wages for every question for me as are more than enough to fill the space between the earth and sky. That is why it should not be unpalatable to me to answer these questions. And I have heard from my respected father (s.a.w.s.) that on the Judgment Day, our Shia scholars will be bestowed with robes of honor for their knowledge and their efforts in guiding people. So much so, that each of them will have a thousand robes of Noor. Then a proclaimer will say by the command of Allah: O those who took care of the orphans of Aale Muhammad (a.s.), who were separated from their real parents that is the Purified Imams (a.s.), your disciples and orphans are present here, whom you protected and gave them clothes. Now adorn them with garments of Paradise just as you adorned them with clothes of knowledge in the world. The scholars will then adorn their disciples and orphans, according to the level of knowledge

they had learnt from them. So much so, that some orphans will receive a hundred thousand robes of honor. In the same way these orphans will distribute robes of honor to their disciples. Then Allah will order to again give robes of honor to the guardians of these orphans. Again they will get robes of honor. Thus they will be doubled. And after distributing robes of honor to their disciples, their remaining robes .will be doubled. The same will be done with the disciples

Then Fatima (a.s.) said: O maidservant of Allah, a strand of those robes is a hundred thousand times better than all that is in the world, because all those thing are .offensive

Imam Hasan Mujtaba (a.s.) said: If an orphan of Aale Muhammad (a.s.), being separated from Imams, wanders in ignorance and is supported and taken out from his ignorance; and matters doubtful on him are clarified by a person. This person in relation to one who takes care of an orphan, feeds him and give him water, is like the .sun in relation to the Suha star

Imam Husain Ibne Ali (a.s.) said: One who takes care of an orphan of ours who is separated from us due to our concealment, and instructs him about our sciences that he has learnt, till he brings him to the straight path, Allah tell him: O My kind and sympathizing servant, I am more deserving of kindness and forgiveness. O My angels, prepare a hundred thousand palaces in Paradise for him, for each letter that he

.has taught and provide him all the good things in it

Imam Zainul Aabideen (a.s.) said: Allah revealed to Prophet Musa (a.s.): O Musa, endear Me to My creatures and endear My creatures to Me. Musa (a.s.) asked: My Lord, how can I do that? Allah said: Remind them of My bounties and bestowals. If you bring back one who has ran away from Me or missed the right path, this deed will be better than worshipping Me for a hundred years in such a manner that you fast all days and pray all nights. Musa (a.s.) asked: My Lord, who is it that avoids you? Allah revealed: One who is disobedient. Musa (a.s.) asked: Who is it, that has gone astray from Your path? Allah said: One who does not know the Imam of his time, who may have taught him the manners of Islamic laws and method of worshipping Allah, through which he may gain the pleasure of Allah. Or that after recognizing him, he has .separated from him and is unaware of the ways of religion

.Amirul Momineen (a.s.) said: Convey the good news of great rewards to our scholars

Imam Muhammad Baqir (a.s.) said: The scholar is like one who has a candle through which he provides light to others. Hence all those he provides light, pray for him. In the same way, through his candle of knowledge, a scholar removes the darkness of ignorance and perplexity. Hence the one whom he provides the light of his candle and through which he takes him

out of perplexity and frees him from ignorance, is one who has been saved from Hell fire. Allah gives him a reward for each hair of the one he has saved in such magnitude that it is more than giving a hundred thousand bags of money in charity in the way Allah has not commanded. Rather such charity will be a trouble for the giver. But Allah .will give him a reward, which is greater than that of praying before Holy Kaaba

part ۴

Imam Ja'far Sadiq (a.s.) said: Our Shia scholars will ascend to the boundary, which is joined with the boundary of Iblees and his militant deities; and they keep them away from attacking our weak Shias. They do not allow Iblees and Ahle Bay- haters from becoming dominant upon them. Thus one who is capable of this, is a hundred thousand times better than one who fights Jihad against the people of Rome, Turkey and Khazr, because they protect the religion of our devotees from the attacks of the .enemies of religion and remove sorrow and troubles from them

Imam Musa Kazim (a.s.) said: A scholar who teaches an orphan of ours who is away from us, something he is in need of, and saves him from deviation and ignorance, is more distasteful to Iblees than a thousand worshippers because that worshipper only wants to save his own self whereas the scholar wants to keep an eye on his own self as well as others from the hands of Iblees and his transgressing disciples. And

in the same way he is much better in the view of Allah than a hundred thousand .worshippers

Imam Reza (a.s.) said: On Judgment Day the worshipper will be told: You were very good that you protected yourself and others people from sorrow and trouble; hence you may enter Paradise. Although this scholar got more than you because he saved the people from enemies and increased the bounties of Paradise for them and obtained the pleasure of Allah for them. Then that scholar will be addressed: O protector of the orphans of Aale Muhammad (a.s.) and the guide of their weak devotees and friends, wait a little, and intercede for those who obtained or learnt something from you. He will stop on hearing this, and after interceding for them, enter Paradise along with his ten men who had obtained knowledge from him and those who became disciples of disciples till Qiyamat. Now see what is the difference .between these two stages

Imam Muhammad Taqi (a.s.) said: Those who support the orphans of Aale Muhammad (who are separated from their Imam and confused and perplexed in their ignorance, caught in the hands of Shaitan and our hateful enemies) and saves them from their clutches and frees them from their confusion, removing the temptations of Satans, defeat them and become victorious through the evidences of their Lord and the proofs of their Imams over the Ahlul Bayt-haters; they are having as much excellence over other people just as the heavens are superior to the earth and are superior to

the Empyrean, the throne and the curtains. And they have as much precedence over .the worshipper as the full moon is superior to a dim star in the sky

Imam Ali Naqi (a.s.) said: If after the occultation of your Qaim (a.s.) there had not been scholars who invited people to him, guided them to him, protected the religion of Allah through His arguments and evidences, taken out people from the clutches of the deception of Iblees and his transgressing disciples and Ahlul Bayt-haters, no man would have remained on the religion of Allah and all would have apostatized. But they control the reins of the weak Shias just as the boatman steers the ship. It is these who .are excellent and honorable in Allah's view

Imam Hasan Askari (a.s.) said: Our Shia scholars who take care of our weak friends, will appear on Judgment Day, with a beautiful crown on their heads. Light will emanate from them and illuminate the field of resurrection which is as wide as a distance of three hundred thousand years' travel. All those who have received their support and freed from ignorance by the light of their knowledge will cling to a branch of their light. They will be picked up and raised to such a height that they will reach to the level of the High Heavens. Then they will be taken to their mansions in the vicinity of their teachers and their Imams; and Ahlul Bayt-haters, who come in contact with ,the lights of their crowns will become blind

deaf and dumb; and the most severe flames will be appointed for them, which will .pick them up and take them to the blazing Hell and put them in the center of it

Wal Masaakeen): Miskeen is) 'وَالْمَسَاكِينِ' After that, Imam (a.s.) said in the exegesis of one whose movement is halted by poverty. For one who helps this man with his money, Allah will make His garden wider for him and bestow him with His forgiveness .and pleasure

To sympathize with those who are poor among the friends of Muhammad and Ali (a.s.) is better than to sympathize with other beggars and poor. They are ones whose limbs have become weak and helpless before the enemies of Allah, who rebuke them about their religion and call them foolish. One who strengthens them with his knowledge so that their poverty may vanish and that they may be victorious over the external enemies, that is the Ahlul Bayt-haters and hidden enemies, that is Iblees and his notorious helpers; till he drives them away from the religion of Allah and removes them from the friends of Aale Muhammad (a.s.). Thus Allah removes poverty from believers and puts it on their enemies and makes them unable to deviate people. Allah .has revealed His true command through the tongue of His Apostle

Amirul Momineen (a.s.) said: One who strengthens a religious destitute and weak in recognition against the Ahlul Bayt-haters so that he may silence them and make them speechless, on the day he is buried, Allah will remind him: O My

servant, say: Allah is my Lord and Muhammad (s.a.w.s.) is My Prophet and Ali (a.s.) is My Wali and Kaaba is my Qibla and Quran is my asset and provision, and believers are my brothers. Then Allah will address him: O servant, you have been told the proof. I have made a door of My Paradise obligatory for you. Then his grave will become .better than a garden of Paradise

One day, two women came to Lady Fatima (s.a.) quarreling about a point of religious law. One was a believer and the other an opponent of Ahlul Bayt (a.s.). Lady Fatima (s.a.) clarified the argument on that believer woman so she overpowered the rival of Ahlul Bayt (a.s.). She became happy at her success. Lady Siddiqa (s.a.) said to her: The joy of the angels at this victory of yours is much more than your happiness; and the shock experienced by Iblees is much more than the sorrow that the woman experienced as result of her defeat. And Allah has ordered His angels: As a recompense to Fatima (s.a.) for clarifying the argument of that poor and captive woman, prepare for her as many things as are a hundred thousand times more than what is already there for her. And the same applies to anyone who clarifies the argument on any captive and poor and makes him strong against the enemies of religion. That whatever is prepared for him in Paradise, would be multiplied a hundred .thousand times

Once a man came with a gift to Imam

Hasan Mujtaba (a.s.). Imam (a.s.) asked him. What would you prefer? I give you twenty thousand dinars against this gift, which is twenty times its value; or I open a door of knowledge with the help of which you may overpower an enemy of Ahlul Bayt (a.s.) who lives in your village and save from him the weak Shias. If you select the right thing, I shall give you both and if you make a mistake, you will have the choice of taking any one thing. He said: O son of Allah's Messenger, is my reward of defeating the Nasibi and saving the weak Shias equal to twenty thousand dinar? His Eminence (a.s.) said: It is two million times more than all the world. Then he said: O son of Messenger, how can I leave the superior and choose the inferior? On the contrary, I adopt the words of Islamic creed so that I can defeat the enemies of Allah and remove their wickedness from the friends of Allah. His Eminence (a.s.) said: You have made a nice selection. He taught him those words and also gave the twenty thousand dinars. He went there and silenced that Nasibi and this news reached to Imam (a.s.). When he came to Imam (a.s.), Imam (a.s.) said: O servant of Allah, no one has profited as you have. No friend has achieved what you achieved. First, you got the love of Allah, secondly the love of Muhammad and Ali (a.s.), thirdly the love of the progeny of both

of them and fourthly the love of the proximate angels. Besides many other things, each of which is better than this world. May Allah make these bounties auspicious for .you

Imam Husain (a.s.) asked a man: What do you like more? A man want to kill a weak and poor man and you save him from the cruel person or a Nasibi wants to mislead a weak Shia and you show him a way to defeat that Nasibi by divine argument. That man replied: I would like to save that poor believer from the Nasibi, because Allah :says

و من احيا ها فكانمّا احيا الناس جميعاً ...

[and whoever keeps it alive, it is as though he kept alive all men...[۳۸۳...

Hence if he makes one person aware and guides him from disbelief to faith, it is as if .he has made all people alive before they may be killed with a sword of steel

Imam Zainul Aabideen (a.s.) asked a man: Which friend do you like? One who when he sees you, gives you a bundle of gold coins or the other who when he meets you, helps you to save yourself from the deceit of Satans? And informs of things by which you may defeat the wicked and be relieved from trouble. Then His Eminence (a.s.) said: Which would you like from the two? To save a poor man who is arrested by an infidel or to relieve a poor from enemies? That man said: Sir, pray for me, that Allah helps me .to give a good answer

His Eminence (a.s.) prayed for him, to Allah to guide him. That man said: I'd like to relieve a poor from the hands of enemies because he will get more rewards of Paradise and he will be saved from Hell. In the other way, he will lead a long life and be relieved from worldly pain. Though Allah will give him more reward in hereafter for bearing the infidel's tyranny and will take revenge from them. His Eminence (a.s.) said: May Allah give you good sense, you have answered what I wanted to hear. You have .narrated exactly as the Messenger (s.a.w.s.) has said about it

part ۵

Someone asked Imam Muhammad Baqir (a.s.) whether it is better to save a Shia from the deviation of a Nasibi or freeing a prisoner from Romans? His Eminence (a.s.) said: Tell me, a righteous man sees a sparrow and a believer drowning, and he could save only one of them. Which one in your opinion should he save? He said: To save the righteous believer is preferable. His Eminence (a.s.) said: What you have asked is many times better than the second situation because one who saves a virtuous man from the Nasibi, obtains more divine rewards for him and saves him from Hellfire, .whereas the oppressed one in the captivity of Romans will go straight to Paradise

Imam Ja'far Sadiq (a.s.) said: One who makes himself busy to defeat the Nasibis against our weak Shias and defeats their enemies and exposes their infamy and shameless attitudes, exalts the Wilayat

of Muhammad and Aale Muhammad (a.s.), Allah makes His angels spend their strength to prepare a palace in Paradise for him. In return for each letter of the arguments he used against the enemies of Allah as many angels will be preparing a number of palaces that would be more than the number of the world's strength and also more than the strength of angels that bear the heavens and the earth. Nobody .knows the number of those palaces, except Allah

Imam Musa Kazim (a.s.) said: One who helps a friend of ours against our enemy and makes him so strong and brave that he may show our excellence and expose the attitude of enemies who want to remove our rights, so that others can be aware and know the facts, Allah will give him best rewards in Paradise on Judgment Day and will say to him: O defeater of My enemies and helper of My friends. O one who mentioned the excellence of the best of the prophets, Muhammad (s.a.w.s.) and the best of the successors, Ali (a.s.). O one who exposes the enmity of their enemies and those who take up their names and the names of their successors, and Allah will make His voice reach to all the people in the field of gathering. Hearing Allah's call, all angels, all people and all shaitaans will recite benedictions on one who defeated the enemies of .Muhammad and curse the Nasibis who quarreled with him in the world

Imam Reza (a.s.) said: The best deed that

our devotee scholar sends forward for the day of poverty, deprivation and degradation is that he should answer the distress call of a poor follower of ours who is caught up in the clutches of a Nasibi, who are the enemies of Allah and the Messenger (s.a.w.s.). On the Judgment Day when that scholar emerges from his grave, the angels would be standing in rows from the edge of his grave till his mansion in Paradise. They will carry him upon their arms and say: Welcome and be happy. O one who deflected .the dirty dogs from righteous people and one who supported the Holy Imams

Imam Muhammad Taqi (a.s.) said: Divine arguments have a great domination as through its vastness Allah makes one rule on the people. Hence one who gets more share, should not think that he got power because of his argument even though it might have made him reach to the peak of excellence. If he thinks so, he would have belittled Allah's great bounty. And his defeating a Nasibi with the help of knowledge he has obtained through us, Ahlul Bayt (a.s.) is better than the riches he has, due to which .he is given excellence, even though he spends a thousand times that in charity

Once Imam Ali Naqi (a.s.) came to know that a Shia scholar has argued with a Nasibi and defeated him through his arguments, disgracing him in front of others. Finally that scholar came to meet Imam (a.s.). At that time a special carpet was laid in

the center of the gathering. His Eminence (a.s.) made him sit at this place and himself sat in front of him. Seeing this, the leaders of community felt uncomfortable but suppressed their anger and showed respect to him. But an old man from Bani Hashim said: O son of Allah's Messenger, you give priority to an ordinary man over Bani Hashim's children, that is the children of His Eminence, Abu Talib and Abbas? His :Eminence (a.s.) said: Allah says

الم تر الی الذین اتوا نصیباً من الکتاب یدعون الی کتاب الله لیحکم بینهم ثم یتولی فریق منهم و هم معرضون

Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them [turn back and they withdraw.[۳۸۴

Simply: Have you not seen people who are given a part of Allah's book and they are invited to Quran so that the book shows the command among them and again one .group turned back except a few of you

Do you not agree that Allah's book should adjudicate for you? All said: Yes, we agree. :Imam (a.s.) said: Does Allah not say

یا ایها الذین امنوا اذا قیل لکم تفسحوا فی المجالس فافسحوا یفسح الله لکم و اذا قیل انشزوا فانشروا یرفع الله امنوا منکم و الذین اوتواالعلم درجات و الله بما تعملون خبیر .

O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it

is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who [are given knowledge, in high degrees; and Allah is Aware of what you do.[۳۸۵

Hence when Allah is pleased and gives excellence to the true learned believer over the learned non-believers, just as a believer overpowers the non-believers. Allah does not agree without giving him authority. Now tell me whether Allah has not said: Raise the status of learned men or He said: Allah raises the status of great venerable ?persons

:And does He not say in Quran

قل هل يستوى الذين يعلمون و الذين لا يعلمون

[Say: Are those who know and those who do not know alike?[۳۸۶

It means: O Muhammad (s.a.w.s.) ask them if the knower and ignorant both equal? While I have raised the status of that man as Allah has raised his status. Then why do you feel bad? He has defeated the Nasibis through arguments I taught him. That is why his excellence is much better than your sincerity. Hearing this, all Abbasides said: O son of Allah's Messenger! you gave priority to an ordinary man upon us, though he is not equal to us in family status. And it is the custom since before Islam, that a man of high family is given priority over one of low status. His Eminence (a.s.) said: Glory be to God, wonderful! Abbas (r.a.) didn't take the oath of allegiance of Abu Bakr? Though he was Taymi and Abbas was Hashimi. Did Abdullah bin Abbas not serve Umar bin

Khattab? Though he was Hashimi and father of caliph and Umar was Adawi and why Umar included the Quraishi people of remote families in his privy council but did not include Abbas (r.a.)? Now if it is not correct to give priority to non-Hashimi over Hashimi, is it appropriate that Abbas pays allegiance to Abu Bakr and Abdullah bin Abbas first gives allegiance to Umar and then remains in his service? You must consider these matters bad and if they were permissible, then this is also permissible .and correct

When that old Hashimi heard the arguments of His Eminence (a.s.) he could not speak .and remained mute as if a morsel of stone had been thrust in his mouth

One day a large number of devotees and friends of Aale Muhammad (a.s.) came to Imam Hasan Askari (a.s.) and said: O son of Allah's Messenger, a neighbor of ours is a Nasibi; he troubles us and presents arguments that the first and the second caliphs were superior to Ali (a.s.). He raises such objections that we can't refute him, and we become helpless. His Eminence (a.s.) said: I will send a man to you who will silence him against you and disgrace him before you. Then His Eminence (a.s.) called one of his disciple and said: When these people gather, you pass by them and listen to their talk. They will request you to give a discourse. Then you can speak up and defeat the arguments of their speaker, disrupt his facile tongue and blunt his cutting

.edge

Thus that disciple came and held a debate with the Nasibi and defeated him .completely; such that he could not understand whether he was on the sky or earth

Those people narrate that they became so glad to see this, that only Allah knows the extent of their joy. As much we became happy as much the Nasibi and his followers became sad. When we went to Imam (a.s.), His Eminence (a.s.) said: The defeat of this enemy of Allah is celebrated more on the heavens and their delight is more than yours. And Iblees and his disobedient disciples have grieved and suffered due to it in such a way that their grief is more than that of the enemies. Angels of the skies, the throne and the veils recite durood on one who defeated the enemy of Allah and Allah has accepted it, exalted his return and increased his rewards. And the same angels have cursed this defeated enemy of Allah and Allah has also accepted it, He made his .humiliation hard and increased his chastisement

:Then Allah says

... و قولوا للناس حسنا ...

[and you shall speak to men good words...[۳۸۷...

Imam Ja'far Sadiq (a.s.) said: Speak nicely with all whether it be a believer or an opponent. Behave generously and cheerfully with the believers and be flattering and hospitable while speaking with the opponents so that they be inclined to faith. Even if you are hopeless of this, at least you will be able to keep yourself and you brothers-.in-faith safe from their mischief

part ۶

Imam Hasan

Askari (a.s.) said: Being hospitable to the enemies of faith is better than to give .Sadaqah for ourselves and brothers in faith

One day it so happened that Abdullah bin Abi Salul came to the door of the Messenger of Allah (s.a.w.s.) and asked permission to enter. His Eminence (s.a.w.s.) said: A very bad man has come, allow him to enter. When permission was granted and he came in, His Eminence (s.a.w.s.) asked him to sit and spoke cheerfully with him. When the hypocrite went away, Ayesha said: O the Messenger of Allah (s.a.w.s.) I am surprised that first you censured him and then behaved with him so nicely. His Eminence (s.a.w.s.) said: O Owais! O Humra, on the Judgment Day, the worst person in the view .of Allah would be the one who considers it bad to refrain from evil

Amirul Momineen (a.s.) said: We confront many people in the battle. They are our enemies by heart, they are enemies of Allah. We observe dissimulation with them to .protect our brothers and not our selves

Lady Fatima (s.a.) said: To become cheerful on seeing the believer makes Paradise obligatory and to become cheerful on seeing the enemy keeps one secure from the .chastisement of Hell

Imam Hasan Mujtaba (a.s.) narrates that the Messenger of Allah (s.a.w.s.) said: The Almighty Allah gave excellence to the prophets over all the creatures, because they are humble and hospitable to the enemies of religion and for the sake of their .brothers-in-faith act on the best dissimulation with them

Zuhri narrates that Imam Zainul

Aabideen (a.s.) was neither seen to have a friend nor any apparent enemy. It was so, because those who were aware of his excellent qualities, were in any case compelled to accord respect to him. Another reason was that he used to act in the most humble manner and was very nice to others. He also used to act according to the best kind of dissimulation. There was none who loved him outwardly, but inwardly did not remain .jealous of him due to his excellent traits

Imam Muhammad Baqir (a.s.) said: One who speaks nicely with his friends to make them inclined to him and meets his opponent cheerfully so that he and his other brothers in faith remain safe from his mischief, he collects so many divine rewards .and heavenly ranks that except for Allah no one knows their magnitude

Once an opponent posed a question to a Shia man in the presence of Imam Ja'far Sadiq (a.s.): What is your opinion about the Ten Companions (of Ashra Mubashira)? He said: I remember them gracefully so that Allah forgives my sins and raises my status. Hearing his answer that questioner said: Thanks be to Allah, that He has saved me from your malice. I thought you were a Rafidi due to your malice to Sahaba. That man .said: Know that, curse of Allah be on one who bears malice to one of them

That opponent said: Perhaps, you imply something. What do you say about one who bears enmity with Ashra Mubashira. The Shia man said: Curse

of Allah, the angels and all the people be on one who bears malice to all ten of them. Hearing this that man stood up, ran towards that Shia and kissed his forehead and said: Forgive me for accusing you of being a Rafidi before this. The Shia man said: I have forgiven you and now you are my brother. The man went away from there. After his departure, His Eminence (a.s.) said to that believer: Well done, may Allah reward you, how nicely you answered him! Your beautiful concealment of real feelings (made you free from his hands and did not harm your faith) and surprised the heavenly angels very much. Allah increased trouble and grief for our opponents and kept the intention of our devotees secret. This statement of the Imam impelled the companions to say: O son of Allah's Messenger, in our opinion, his words were in favor of that Nasibi and enemy of Allah and Prophet. His Eminence (a.s.) said: You may not have understood his intention, but we know it; and Allah is thankful to him because our friend is our friend's friend and the enemy of our enemies. When Allah tests him with opponents, He help him to give such replies to them so that his religion and his prestige remain safe and Allah confers him a great reward for his dissimulation. See, your friend first said: Curse on those who bear enmity to one of them – means one who accuses one of them, and that is Amirul

Momineen Ali Ibne Abi Talib (a.s.). The second time he said: Allah's curse on one who blames all ten of them. It is true because one who accuses all ten of them he has also accused Ali (a.s.) since he is also included in the ten. If he does not censure Ali and did not criticize him, he has not accused all of them. He has only accused some of them. Hizbil or Hizqil had resorted to such diplomatic statements when they complained to Firon about him. Hizqil invited them towards the command that Allah is one and Prophet Musa (a.s.) is His Prophet and Muhammad (s.a.w.s.) is most excellent of all prophets and messengers, and His Eminence, Ali Ibne Abi Talib (a.s.) and all Imams are superior to the legatees of all prophets. One must be disgusted of Firon's lordship. The backbiters went to Firon and said: Hizqil asks us to oppose you and help your enemies against you. Firon said: He is my cousin and heir. If he has done as you say, then he surely deserves my severe punishment for denying my bounty. And if you have accused him falsely, you deserve a severe punishment, because you intended bad for him. Hizqil and the backbiter were summoned and they began to quarrel and said: O Hizqil! You deny the lordship of Firon and reject his bounty. Hizqil addressed Firon and said: O king, have you ever seen my falsehood? Firon said: No, not at all. Hizqil said: Ask them, who is their

Lord is? They said: 'Firon'. He asked: Who is your creator? They said: 'Firon'. Then he asked: Who is your sustainer and supporter and who saves you from unbecoming things? They said: 'Firon'. Then Hizqil said to Firon: O king! I make you and all these people witness and say: Their sustainer is my sustainer, their guardian is my guardian, except for their lord and creator I have no lord and creator. And I make you and all the people witness and say that except for their lord, creator and sustainer I am disgusted with every lord, creator and sustainer and their lordship and I deny their divinity.

The intention of Hizqil was that only Allah was the Lord of all of them, Who is my Lord. That is why he did not say: One whom they call their lord, is my lord. He said: Their lord. This matter remained concealed on Firon and other people. They thought that Hizqil was saying that Firon is his lord and sustainer. Then Firon said to the backbiters, O bad people, mischief mongers. You wanted to create a rift between my cousin and me, you are worthy for severe punishment from me because you intended to create mischief in my kingdom so that my cousin would be killed and there be chaos. After that he got nails driven in their chest and shin and ordered the executioners to tear up their flesh. Almighty Allah has mentioned this incident in Quran as follows:

فوقاه الله سيئات ما مكروا ...

So Allah protected

[him from the evil (consequences) of what they planned...[۳۸۸

That is Allah saved him from the backbiters (of Firon) while they wanted him to be killed, so they backbit about him to Firon.

و حاق بال فرعون سوء العذاب

[and the most evil punishment overtook Firon's people.[۳۸۹...

The people of Firon, who had backbitten to Firon were surrounded by a severe chastisement; such that nails were driven into them and their flesh was torn apart.

A special follower, trembling with fear said to Imam Musa Kazim (a.s.) in private: O son of Allah's Messenger! The hypocrisy of so-and-so son of so-and-so regarding your successorship and imamate has terrified me. His Eminence (a.s.) said: Tell me about the incident in detail. He said: Today I went along with him to attend a gathering of a rich man in Baghdad. The host told my companion: You consider Musa bin Ja'far to be an Imam and do not believe the Caliph on the throne of Baghdad as your Imam. That friend of His Eminence (a.s.) replied: I don't have such a belief. Rather I think that Musa Ibne Ja'far is not an Imam. And if I don't consider him other than Imam then curse of Allah, the angels and all men be on me and one who does not have such a belief. The host said: May Allah give you a good reward and may He curse those who backbit about you. When His Eminence (a.s.) heard this, he said: It is not as you think. Your companion is wiser than you. His

saying that Musa Ibne Ja'far is non-Imam means one who is not an Imam but has posed himself to be an Imam; and Musa Ibne Ja'far is other than such Imam. The result is that he is the true Imam. Therefore he has proved my Imamate and negated the Imamate of others. O you believer man, when will the sin of considering your believer brother a hypocrite will be washed off! Repent to Allah. The man understood the meaning and became very sad. He said: O son of Allah's Messenger! I have nothing that I can present to him and make him happy but I can give a part of my rewards for reciting durood in you Ahlul Bayt (a.s.) and cursing your enemies. His Eminence (a.s.) said: Now you are released from the fire of Hell.

Imam (a.s.) said: A person told me: We were in the company of Imam Reza (a.s.) when a man came to Imam Reza (a.s.) and said: O son of Allah's Messenger, today I saw a strange thing with a man who lived with us and used to claim that he was a follower of Aale Muhammad (a.s.) and very much disgusted with their enemies. I saw him today wearing a robe of honor and being taken around Baghdad. Some people walk in front of him calling: Listen to the repentance of this Rafidi. Then they ask him to speak up. He says: Khairun Naasi Ba'du Rasoolillaahi Abaa Bakrin. When he says this, the people shout and say that he

has repented of being a Rafidi and has given priority to Abu Bakr over Ali Ibne Abi Talib (a.s.). His Eminence (a.s.) said: Tell me about it in private. When he was alone, he asked again. His Eminence (a.s.) said: I didn't clarify his words before foolish people lest anyone informs the opponents and they come to know about his true condition and put him in trouble. See, if that man had said: Khairun Naasi Ba'du Rasoolillaahi Abu Bakrin (The best of men after the Messenger of Allah was Abu Bakr), he would have indeed given precedence to Abu Bakr over Ali (a.s.). But he said: Khairun Naasi Ba'du Rasoolillaahi Abaa Bakrin, which means: 'O Abu Bakr, better than all men after the Messenger of Allah...' And it does not mean what people understand. It was said to make common ignorant people happy who were passing by and that he may be safe from their mischief because Allah has made such diplomatic statements a .protection of our Shias and friends

part ٧

Once a person said to Imam Muhammad Taqi (a.s.): O son of Allah's Messenger! Today when I passed through the Karkh locality, people saw me and said: This man is a neighbor of Muhammad Ibn Ali (a.s.), Imam of the Rafidis. Ask him who is the best of all after the Holy Prophet (s.a.w.s.)? If he says, Ali (a.s.) is the best after the Holy Prophet (s.a.w.s.), kill him at once and if he says, Abu Bakr, leave him. So a huge crowd accosted me

and asked: Who is the best person after the Messenger (s.a.w.s.)? I said: The best of the people after the Messenger (s.a.w.s.) are Abu Bakr, Umar and Uthman, (and I mentioned all the three names in interrogative). After that I kept quiet and did not .(.mention Ali (a.s

Some of them said: He has superseded us. At this point we also mention the name of Ali (a.s.). I said to them: I doubt about it, so I will not say anything. They said in unison: He is more prejudiced than us. We are wrong about him. Saying this they all went away, and in this way I escaped from their clutches. O son of Allah's Messenger, have I been guilty? By saying thus my intention was to question and I was not making a statement; that is: Were such and such and such better than all after the Messenger of Allah (s.a.w.s.)? His Eminence (a.s.) said: Allah is thankful to you for this reply and He written a reward for you and kept it in the Wise Book that is the Protected Tablet. And for every letter of your reply, made obligatory for you so many things that aspirations .of those who aspire fail to reach them

A man told Imam Ali Naqi (a.s.): Today I was caught in a group of common people of the town and they caught me and asked: O man, are you not convinced of the Imamate of Abu Bakr Ibne Abu Qahafa? O son of Allah's Messenger, I was frightened with

this and intending a negative reply, by way of dissimulation I said: Yes, I am convinced of it. One of them kept his hand on my mouth and said: You are saying this in interpolation. Reply the people in the words I tell you to. I said: Tell me. He said: Are you convinced that Abu Bakr is the true and just Imam after the Holy Prophet (s.a.w.s.) and Ali (a.s.) indeed has no right in Imamate? In reply I said: 'Na'am', but not in the sense of 'yes'; I meant animals like camel, cows, sheep etc. That man said: I will not rest content with this until you swear upon it. Now say like this: I swear that there is no god except Allah. He is the seeker, the dominant, the debaser, the sustainer, the destroyer and the knower of the apparent and the hidden. I replied 'Na'am', and meant the quadrupeds and not 'yes'. Again he said: It is not enough until you say: I swear by Allah that there is no god except Allah and making a long swear you don't say: Abu Bakr Ibne Abi Qahafa is the Imam. I replied: Abu Bakr Ibne Abi Qahafa is the Imam; yes, he is the Imam of one who follows him and believes him to be the Imam. I swear by Allah, except Whom there is no god...and I mentioned other divine qualities. When they heard this, they fell silent and told me: May Allah reward you nicely. In this way, I escaped

their clutches. Now sir, please tell me what my condition is near Allah? His Eminence (a.s.) said: It is good. As a recompense of your best dissimulation Allah has made you .as our companion in the high heavens

Abi Yaqoob and Ali, narrators of the Tafseer, narrate: One day we were present in the company of Imam Hasan Askari (a.s.) when a companion of His Eminence (a.s.) said: A Shia brother was trapped among the ignorant public and they were testing him in the .matter of Imamate and making him swear every time

He asked me: What should be done to escape the clutches of these people? I asked: What do they say? He said: They ask me: Are you convinced that such and such person is the rightful Imam after the Holy Prophet (s.a.w.s.)? Hence I cannot do anything except say 'Na'am', otherwise they beat me. When I said 'Na'am', they said: say: 'wallaah'. So I said: 'Na'am' and my intention was to mean four-footed animals like camels, cows etc. I told this person: When they ask you to say 'wallaah' (By Allah) you must say 'walla' (turned away); they will not able to distinguish and you will remain safe. He asked: What if they come to know about it and tell me: Say 'wallaah' and pronounce 'h' clearly? I said: Then you can say as: 'wallaahu' because if it is not pronounced as 'wallahi', it does not denote an oath. Then he went away and again he returned and said: Those people asked me to

.take an oath. I did the way you told me to

His Eminence (a.s.) said: You are like the example of the tradition of Messenger (s.a.w.s.) that one who guides to a good thing is like he has himself performed that good act. Allah has written so many rewards in his scroll of deeds for this good act of dissimulation that they are equal to the number of letters used in dissimulation by our Shias and friends and the number of those who have resorted to Taqayyah. So that even if a hundred year old sins are there in comparison of one small good deed, they .shall be forgiven and since you have guided him, you will get the same reward

:Allah's words

... و اقيموا الصلوة...

[and keep up prayer...[۳۹۰...

Meaning: Perform the prayers with correct bowing and prostration and at the proper times and fulfill the rights by which the Almighty Allah accepts the prayers. Do you know what rights they are? It is recitation of Durood on Muhammad, Ali and their purified progeny. At the same time have faith that those exalted persons are the most excellent from the chosen ones of Allah. They establish the rights of Allah and are .helpers of the religion of Allah

:And

... واتو الزكوة.

[and pay the poor-rate.[۳۹۱...

Pay Zakat of your wealth, status and body and give to the poor and brothers in faith who are unable to achieve their aims due to their weakness. And help your brother with your strength. For example, his donkey falls in the canal and its load

is lying on the road or jungle and suppose he is crying for help and no one heeds him; you help him out. You help him to load and make him mount; drive the animal and make him join the caravan. And if you believe in Muhammad (s.a.w.s.) and his descendant's friendship and intend to disgrace their enemies, Allah will purify your .deeds and double your reward

:Then Allah says

ثمّ تولّيتم الا قليلاً منكم و انتم معرضون

[Then you turned back except a few of you and (now too) you turn aside.[۳۹۲

O Jews, the same covenant is taken from you which was taken from you forefathers and you turned away from it, except for a few who remained firm on it and you .disregarded the command of Allah that He had made obligatory on you

The Holy Prophet (s.a.w.s.) said: At daybreak, Allah turns His attention with His angels to the people, so that if a person submits his prayer to Him He may send His blessings to him. If a person fulfils his promise and prays in the proper way, Allah says to His angels who are the treasurers of Paradise and bearers of the Throne: See, My servant has fulfilled his covenant. Now you also fulfill your covenant (divine reward). And if any person does not fulfill his promise, Allah says: This servant of Mine has not fulfilled his promise, but I am merciful and tolerant. If he asks forgiveness, I shall accept. And if he becomes attentive to My worship, I shall also direct My

.pleasure and grace towards him

After that His Eminence (a.s.) said: Allah says: If a man is indolent to fulfill My desire, I decrease the beauty and greatness of his palaces and announce in Paradise that their .owner is deficient

The Holy Prophet (s.a.w.s.) said: On the night of ascension when Jibraeel (a.s.) took me on a tour of the palaces of Paradise by the command of Allah, I saw that the palaces were made of gold and silver, plastered with musk and ambergris instead of mud and lime. But it is remarkable that some of them were magnificent, while others lacked this quality. So I asked Jibraeel: Brother, why are these palaces lacking in splendor? He replied: O Allah's Messenger, these are palaces of worshipers who are lazy in reciting benedictions on you and your Progeny after obligatory prayers. If they send the reward of invoking blessings on Muhammad and his purified progeny, only then will these get splendor; otherwise they shall remain like this. When the people of Paradise see them, they shall be told: Those palaces are without splendor whose owners are lazy to recite durood on Muhammad and his purified progeny, after the .Prayer

I saw in Paradise, some palaces, which were very lofty, splendid and beautiful. But they neither had a threshold in the front nor a garden at the back. I asked Jibraeel (a.s.) why these houses have neither a threshold in front nor a garden at the back? Jibraeel (a.s.) replied: O Muhammad, these are houses of worshippers who pray five

times and spend a part of their wealth on their brothers, but they do not spend as much as they are capable of. That is why their palaces are built like this, without a threshold in front and a garden at the back.

The Messenger of Allah (s.a.w.s.) also said: O people, beware! Do not depend solely on our Wilayat. Rather after that you must accomplish the obligatory duties prescribed by Allah, and fulfill the rights of your brothers in faith and use dissimulation because these two (last mentioned) make the deeds perfect or deficient. (That is, if you fulfill them, your deeds become perfect and if you leave them, your deeds remain deficient).

Exegesis of Surah Baqarah: Verse ۲:۸۴-۸۶

Regarding the Almighty's words:

و اذ اخذنا میثاقکم لا تسفکون دماءکم و لا تخرجون انفسکم من دیارکم ثمّ اقررتم و انتم تشهدون ثمّ هولاء تقتلون انفسکم و تخرجون فریقا منکم من دیارهم تظاهرون علیهم بالاثم و العدوان و ان یأتوکم اسری تفادوهم و هو محرم علیکم اخراجهم افتومنون ببعض الکتاب و تکفرون ببعض فما جزاء من یفعل ذلک منکم الّا خزی فی الحیوه الدنیا و یوم القامۀ یردون الی اشد العذاب و مالله بغافل عما تعملون اولئک الذین اشتروا الحیوه الدنیا بالاخره فلایخفف عنهم العذاب و لا هم ینصرون

And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other

up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on Judgment Day they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do. These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened, nor shall they be helped.[۳۹۳]

Imam Hasan Askari (a.s.) said that Allah says:

و اذ اخذنا میثاقکم لا تسفکون دماءکم و لا تخرجون انفسکم من دیارکم

And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities...[۳۹۴]

Simply: O children of Israel, remember the time when We took a covenant from your fathers and their children who knew this. You also agree that you must not kill each other and turn out your people from your towns.

... ثم اقررتم و انتم تشهدون .

...then you gave a promise while you witnessed.[۳۹۵]

Simply: And you gave a promise as your elders also promised and also make concomitant by their way and you are a witness of it.

ثمّ هولاء تقتلون انفسکم و تخرجون فریقا منکم من دیارهم تظاهرون علیهم بالاثم و العدوان

Yet you it is who slay your

people and turn a party from among you out of their homes, backing each other up [against them unlawfully and exceeding the limits.[۳۹۶

Simply: Then O Jews, it is you who slay each other and extern a party from among you out of their homes and whom you banished, you killed them without any reason. After .killing them, you helped others with full headstrongness

... و ان یأتوکم اساری تفادوهم...

[and if they should come to you, as captives you would ransom them...[۳۹۷...

Simply: It is unlawful for you to banish and kill them. If they become captives, you .release them by paying ransom money

و هو محرم علیکم اخراجهم...

[while their very turning out was unlawful for you.[۳۹۸...

Simply: Allah says – Do you believe in a part of a book and disbelieve in the other that We have made obligatory to ransom and you believe that to kill and banish people from their homes is unlawful and you disapprove it? Thus Allah says: When Our book (Taurat) made unlawful to kill people and banish them from towns while to give ransom for captives is lawful, what is the reason that you believe in some commands :and disbelieve in others? Then Allah says

فما جزاء من یفعل ذلک منکم الّا خزی فی الحیوة الدنیا و یوم القیامه یردون الی اشد العذاب و مالله بعافل عما تعملون

What then is the reward of such among you as do this but disgrace in the life of this world, and on Judgment Day they shall be sent back to the most grievous chastisement, and Allah is

[not at all heedless of what you do.[۳۹۹

Simply: O Jews, those who do this, they shall be disgraced in the life of the world and on the Judgment Day the most grievous chastisement will be there for them because .chastisement is according to sins. And O Jews! Allah is not unaware of your deeds

:Then Allah clarifies

اولئك الذين اشتروا الحيوة الدنيا بالاخرة فلا يخفف عنهم العذاب و لا هم ينصرون

These are they who buy the life of this world for the hereafter, so their chastisement [shall not be lightened nor shall they be helped.[۴۰۰

Simply: They exchange life of the world for hereafter and became happy to get worldly riches instead of divine rewards in Paradise. Thus their punishment will not be .reduced, nor shall they be helped to get rid of the punishment

When this verse was revealed about Jews who broke promises and slew their prophets and apostles, the Holy Prophet (s.a.w.s.) said: Do you want me to inform you about those from my Ummah who will be like these Jews? The companions said: O Allah's Messenger, tell us. His Eminence (s.a.w.s.) said: There will be some people in my Ummah who will claim to be on my religion but inspite of this they would kill the greatest personalities of my progeny and the purest ones of my family. They will change my laws and traditions and slay my two sons, Hasan and Husain (a.s.). The forefathers of these Jews slew Zakariya and Yahya (a.s.). Know that, just as Allah cursed those Jews, in the same

way would He curse these people. And for the future generation of them, He would send a Hadi Mahdi (rightful guide) from the progeny of Husain (a.s.) before Qiyamat who would dispatch them to Hellfire with the help of his friends' swords. Know that, Allah curses those who remain quiet and do not curse the murderers of Husain (a.s.) and associates of murderers. May Allah have mercy on those who weep on this oppressed one, curse his enemies and remain furious with them. O people, listen! Those who are pleased with the martyrdom of Husain (a.s.) and are also included among his killers. And listen! Those who follow Husain's (a.s.) enemies and their associates, they all are disgusted of the religion of Allah. Almighty Allah orders His proximate angels to collect tears of people who weep in sorrow of Husain (a.s.) and take them to the treasurer of Paradise. They take those tears and mix them with the water of the spring, due to which it becomes a thousand times sweeter and delicious. Those who become happy on the martyrdom of Imam Husain (a.s.) and laugh at it, the angels take their tears to Hawiya and mix them with its hot water and pus so that its temperature and severity increase. When the enemies of Aale Muhammad (a.s.) enter .Hell, due to this, they will be involved in a more severe chastisement

Sauban, a follower of the Prophet, stood up and asked: O Allah's Messenger (s.a.w.s.), may my parents be sacrificed on you, tell me when

will Qiyamat occur? The Holy Prophet (s.a.w.s.) said: O Sauban, what have you prepared for it that you ask about its time? He replied: O Allah's Messenger (s.a.w.s.)! I have prepared a very big deed for it. That is I love Allah and His Apostle. His Eminence (s.a.w.s.) asked: What is the level of your affection for the Holy Prophet (s.a.w.s.)? He said: I swear by One, Who sent you as a true Prophet, the level of your love in my heart is to such extent that even if I am cut up with the swords, split by saws, shred by scissors into small pieces, burnt in fire, grinded in grinders, all these would be tolerable and easier for me than to find in my heart any malice for you, your companion, your Ahlul Bayt or any other believer. And after you, from all the people, I like one whom you like most. And one who does not love you, I hate him the most. One who bears malice to you or a friend of yours, I also harbor hatred for him. If this deed of mine is accepted, I shall indeed be fortunate and successful. And if any other deed is demanded, I don't perform any other deed except this, that can be countable and be relied upon and I love you and your companions even though my deeds are not .theirs

His Eminence (s.a.w.s.) said: O Sauban, glad tiding for you; as everyone in Qiyamat will be raised in the company of the person

he loved. O Sauban, if your sins are more than enough to fill the space between the earth and skies, all would be erased due to this love, just as the shadow of the sun passes swiftly over a plain stone and by the setting of the sun, sunshine vanishes .from it

Exegesis of Surah Baqarah: Verse ۲:۸۷

part ۱

:Regarding the Almighty's words

و لقد اتینا موسی الکتاب و وقفینا من بعده الرسل و اتینا عیسی بن مریم البینات و ایدناه بالروح القدس افکلما جاءکم رسول بما لا تهوی انفسکم استکبرتم ففریقا کذبتم و فریقا تقتلون

And most certainly We gave Musa the Book and We sent apostles after him one after another; and We gave Isa, the son of Maryam, clear arguments and strengthened him with the holy spirit, What! whenever then an apostle came to you with that which your souls did not desire, you were insolent, so you called some liars and some you [slew.[۴۰۱

Simply: And indeed, We gave Musa (a.s.) the book (Taurat) and followed him up with a succession of messengers. And We gave Isa, son of Maryam, clear signs and supported him with Jibraeel. It is that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some of you disbelieved and .some you killed

Imam Hasan Askari (a.s.) said: Allah addresses the Jews whom Musa (a.s.) had shown miracles near the mountain that was mentioned above and says to them by way of :rebuke

و لقد اتینا موسی الکتاب ...

[And most certainly We gave Musa the Book ...[۴۰۲

(.Simply: And We gave Musa (a.s

a book (Taurat) in which We have clarified Our commands and the excellence of Muhammad and his purified progeny and the Imamate of Ali Ibne Abi Talib (a.s.) and his successors and happiness of his followers and the bad circumstances of his .opponents

... و وقفينا من بعده بالرسل ...

[and We sent apostles after him one after another...[۴۰۳...

... و اتينا عيسى بن مريم البينات ...

[and We gave Isa, the son of Maryam, clear...[۴۰۴...

Simply: And bestowed clear signs and open miracles to Isa Ibne Maryam, like reviving of the dead, curing the blind and deaf and information about what they had eaten and .what they stored in the house

و ايّدناه بالروح القدس ...

[and strengthened him with the holy spirit...[۴۰۵...

Simply: We also helped him through Jibraeel (a.s.), when he took him through a ventilator of the house and took him to the sky and one who intended to kill him, his .face became like Isa's, due to which he was killed and peopled labeled him a sorcerer

Then Imam (a.s.) said: The former Apostles were not given any miracle from Allah a like of which or one better than it is not given to Muhammad and Ali (a.s.). A man said: O son of Allah's Messenger, tell us which miracle was conferred to Muhammad and Ali (a.s.) resembling that of Isa (a.s.)? Isa (a.s.) made the dead alive and cured the born blind and lepers; he also informed about food eaten and stocked in homes. His Eminence (a.s.) said: One day the Holy Prophet (s.a.w.s.) was walking through Mecca

accompanied by his cousin, Ali Ibne Abi Talib (a.s.). Abu Lahab the Prophet's uncle was throwing stones from the back and shouting: O people of Quraish, he is a sorcerer and a liar. Drive him away, shun him and avoid his magic. In this way, he instigated the Quraishites to harass them and those evil ones started pelting stones at them. The stones they threw at His Eminence (s.a.w.s.) also hit Ali (a.s.). One of the mischief-makers shouted: O Ali (a.s.)! Are you a follower of Muhammad (s.a.w.s.)? You are not so brave to fight. Besides in your youth no one is like you, so why not join the fight? Why don't you help Muhammad (s.a.w.s.)? Why don't you save him? Ali (a.s.) said to those accursed people: O unfortunate Quraish! I am such an obedient one of His Eminence (s.a.w.s.) that I never disobey him. If he commands, I can show you miracles. Thus they all continued to follow them till His Eminence (s.a.w.s.) and Ali (a.s.) came out of Mecca. By the power of Allah, the rocks of the mountain started rolling down automatically to His Eminence (s.a.w.s.). Seeing this, they said to each other: Now these rocks will fall on Muhammad and Ali and kill them and we shall be rid of them. At last the people moved aside, lest the rocks may fall on them. Then they saw that the rocks came to Muhammad and Ali (a.s) and each of the stones called out:

Peace be on you O Muhammad Ibne

Abdullah Ibne Abdul Muttalib Ibne Hashim Ibne Abde Manaf – Peace be on you, O Ali Ibne Abi Talib Ibne Abdul Muttalib Ibne Hashim Ibne Abde Manaf. Peace be on you, O Messenger of the Lord of the worlds and the best of all the creation. Peace be on you, .O chief of the successors and vicegerent of the Messenger of the Lord of the worlds

The Quraishi became very sad at this and finally the ten most wicked among them said: These rocks are not speaking; Muhammad (s.a.w.s.) has hidden some people below the ground near the rocks and they are calling out to deceive us. When the accursed ones uttered such nonsense, ten of those rocks rolled towards them and surrounding them arose and fell on their heads breaking them up again and again till each of their brains flowed out through their nostrils, their heads became spongy and they all died. Learning of their fate, their family members and clansmen came weeping and wailing and said: More than the grief of their death, we are worried of the fact that Muhammad is pleased that they are killed by the stones which are proof of his miracle. Almighty Allah gave speech to their coffins and they called out: Muhammad is true and not false; and you are liars and not truthful. Then the coffins shook and expelled their dead bodies and shouted: We are not made to carry enemies .of Allah to the chastisement of Allah

Seeing this, Abu Jahl said: Muhammad has enchanted the

coffins like he enchanted the rocks to make them speak. If their being killed by the rocks verifies his words and is proof of his prophethood, ask him to pray to Allah, Who has created them, to make them alive again. Hearing this request, His Eminence (s.a.w.s.) asked Ali (a.s.): O Abal Hasan! Did you hear what these ignorant people said? These are the ten persons who were killed at that time. Now tell me, how many wounds are caused in your body due the stones they threw on us? Ali (a.s.) said: I suffered four wounds yesterday. The Prophet said: You've got four and I got six. Now we must pray to Allah to make alive as many dead among these ten. Thus His Eminence (s.a.w.s.) prayed for six and Ali (a.s.) prayed for four. They all became alive and said: O Muslims! Muhammad and Ali (a.s.) have great esteem in the kingdom, where we were. We saw a facsimile of Muhammad (s.a.w.s.) on a throne near the prototype of Holy Kaaba in heaven and one near Allah's empyrean and many facsimiles of Ali (a.s.) are near the prototype of Holy Kaaba and near Allah's throne and a group of angels are near the curtain of Allah's throne. They gather around the two images and pay respects and recite durood on them. They follow their commands and to have their wishes fulfilled, they invoke Allah through their names. Finally seven .of them accepted faith and others were overpowered by wickedness

The Almighty Allah helped Isa

a.s.) through the Holy Spirit and its like with regard to His Eminence (s.a.w.s.) was that) one day Jibraeel (a.s.) came to His Eminence (s.a.w.s.). At that time the Prophet (s.a.w.s.) had covered himself with a cotton sheet and inside it also were Ali, Fatima, Hasan and Husain (a.s.). He prayed: O Allah, these are my family members. I hate those who hate them and I am at peace with those who make peace with them. I am a friend of those who are friends to them and an enemy of those who are inimical to them. You also fight those who fight them, and make peace with those who are at .peace with them. Befriend those who befriend them and be inimical to their enemies

Allah revealed: O Muhammad, I have accepted your prayer. In the meantime, Lady Umme Salma lifted the corner of the sheet and intended to enter it. His Eminence (s.a.w.s.) freed the corner of the sheet from her hand and said: This place is not for you. But indeed you are on goodness and your hereafter is also good. At that moment, Jibraeel (a.s.) came covered with a blanket and said: O Messenger of Allah (s.a.w.s.) make me join your Ahlul Bayt. His Eminence (s.a.w.s.) said: You are from us. Jibraeel (a.s.) asked: Can I lift a corner of the sheet and come inside? The Prophet (s.a.w.s.) said: Yes. Thus Jibraeel (a.s.) entered the sheet and after sometime came out and flew to the heavenly kingdom. His face had become more

illuminated and elegant. The other angels asked: How come the elegance of your face has increased and it is completely changed? Jibraeel (a.s.) said: Why it should not be so? Now I have been admitted in the progeny of Muhammad and his Ahlul Bayt. The angels of the heavens, empyrean and the veils said: What you say is right; and you deserve this honor and status. And when Ali (a.s.) went to battles, Jibraeel (a.s.) was on his right, Mikaeel (a.s.) to the left and Israfeel (a.s.) at the back and Israel (a.s.) .moved in the front

The miracle of Isa (a.s.) of curing the born blind and leper was emulated in the case of His Eminence (s.a.w.s.) and it is reported that the Messenger of Allah (s.a.w.s.) was in Mecca, when some polytheists came and said: O Muhammad, our god is Hubal, he cures the sick, delivers the dead and heals our wounds. His Eminence (s.a.w.s.) said: You lie. Hubal is not doing anything. On the contrary, Allah treats whatever He likes. The polytheists did not like to hear this. They said: O Muhammad (s.a.w.s.) we are afraid that Hubal would involve you in paralysis, leprosy and many other diseases for making a claim against him. His Eminence (s.a.w.s.) said: He is helpless and unable to .do anything. But yes, Almighty Allah is Omnipotent. He does whatever He likes

part ۲

The polytheists said: O Muhammad! Request your god whom you worship, and if there .is no god except Him, to involve us in the above diseases

Then we will go to Hubal and request him to relieve us from this disease. So that you may know that Hubal is a partner of your god whom you point to. At that time Jibraeel Amin (a.s.) appeared and said: O Allah's Messenger (s.a.w.s.) imprecate for some of them and Ali may do for some others. His Eminence (s.a.w.s.) imprecated for twenty and Ali for ten person. They hardly reached their homes when they were struck with leprosy, paralysis and blindness. Their hands and feet separated from their bodies and except for their tongues and ears, no part of their bodies remained free of disease. When this happened, they were taken to Hubal and he was requested to give them health. They said: These people fell into this because of the imprecation of Muhammad and Ali, so please cure them. By the power of Allah, Hubal spoke up: O enemies of Allah! I am unable to do anything. I swear by One Who appointed Muhammad to all creation and made him excel all prophets and apostles. If he imprecates for me also, each and every part of my body will break into small pieces and fly away in air and my sign will not be seen. If Allah does this for me, my greatest part will be smaller than one-hundredth of a rye seed. When the polytheists heard this from Hubal, they came to the Prophet (s.a.w.s.) helplessly, weeping and wailing and saying: All our hopes are dashed and no one can help us

except you. Help us and pray to Allah to cure our men. They will never harm you in the future. His Eminence (s.a.w.s.) said: They will become healthy just as they became ill. I am responsible for twenty of them and ten are Ali's responsibility.

They brought twenty sick persons to the Prophet and ten to Ali (a.s.). His Eminence (s.a.w.s.) told those twenty men to close their eyes and pray as follows: O Allah, for the sake of the status of this person, for whom You involved us in diseases, now for the sake of Muhammad and Ali (a.s.) and their purified progeny, cure us of these diseases and give us health. In the same way, Ali (a.s.) asked the ten persons and they did as told, and the very moment they became healthy and stood up as if freed from a rope and no sign of disease were left and they became healthier than what they were before falling in that trouble. All the thirty men and a few friends of theirs accepted Islam while others were overpowered by wickedness.

Another miracle of Isa (a.s.) was that he informed the people about what they had eaten what they had stored in their houses. In the same way when the sick were cured and His Eminence (s.a.w.s.) told them: Bring faith in me. They said: We have brought faith in you. Then His Eminence (s.a.w.s.) said: Do you want me to increase your insight? They replied: Yes. He said: I will inform you what they ate

and what medicine they took. So and so ate this and so and so took such medicine and such quantity is left with him. In this way, he mentioned for each and everyone. Then he said: O angels of Allah, bring to me their remaining food and medicines which are kept in their dishes and trays. At once the angels brought these things from the skies. After that His Eminence (s.a.w.s.) addressed the dishes and asked: How much has been eaten from you? The dish answered that this much is eaten from me and remaining is before you. One dish said: O Allah's Messenger (s.a.w.s.), my owner has eaten this much from me and remaining is before you. A morsel said: O Allah's Messenger (s.a.w.s.) my owner has eaten this much only and remaining is here. Then His Eminence (s.a.w.s.) said: Who am I? The food and the medicines replied: You are the apostle of Allah, may Allah bless you and your purified progeny. Then His Eminence (s.a.w.s.) pointed to Ali (a.s.) and asked: Who is he? The food and medicines replied: He is your brother, leader of the first and the last, your vizier and most excellent of the viziers, your vicegerent and successor and the chief of all caliphs.

Now Allah curses the Jews on account of this incident and says:

ثمّ قست قلوبهم ...

Then your hearts hardened...[۴۰۶]

Then He says:

افكلما جاءكم رسول بما لا تهوى انفسكم ...

What! whenever then an apostle came to you with that which your souls did not desire...[۴۰۷]

Simply: When Our apostle

came to you with religious laws that were against your selfish desires and they took covenants from you that you did not like, that you must obey the commands of His chosen ones, that is Muhammad (s.a.w.s.) and his purified progeny as your elders have conveyed to you that Muhammad and his purified progeny's guardianship and friendship is the true aim. And Almighty Allah has created all creatures for this only and sent all apostles to them so that they may invite people to follow the path and know about Muhammad, Ali, and their successors and take covenant from them that ...they will be firm on this and people of all the nations will act on this. But

استکبرتم ...

[you were insolent...[۴۰۸...

You became proud as your forefathers had become. So much so, that they slew .(Yahya and Zakariya (a.s.) and you also intended to kill Muhammad and Ali (a.s

.But Allah nullified your efforts and put your craftiness and cheating on your necks

... ففریقاً کذبتم و فریقا تقتلون

[so you called some liars and some you slew.[۴۰۹...

Simply: You accused some apostles of being untrue in their words and killed a group of them. When you want to rebuke, you say: Woe to you, how long will you lie and swear falsely? You don't mean his action after that. It only means what you have .done till now and you are firm on it

After that Imam (a.s.) said: On the night of Uqbah, the wicked infidels plotted to assassinate the Prophet on the Uqbah pass and those of the

hypocrites who had remained behind in Medina decided to eliminate Ali Ibne Abi Talib (a.s.). But they could not surpass Allah (Who was the protector of both of them). It was due to the fact that the Holy Prophet (s.a.w.s.) had appointed Ali (a.s.) to a lofty position. At the time of departing for the Battle of Tabuk, the Messenger of Allah (s.a.w.s.) appointed Ali in Medina as his representative and said: Jibraeel had come and said: After greetings, the Almighty Allah says: O Muhammad, either you go out and Ali (a.s.) remain in Medina or Ali (a.s.) may go and you remain in Medina. There is no other choice, so I have chosen Ali for one of the options. None except me knows .the great rewards and majesty of one who will obey me in both these matters

At last when the Holy Prophet (s.a.w.s.) set out for the battle of Tabuk after appointing Ali (a.s.) as his deputy in Medina, the hypocrites began to say many things about it. They said: Muhammad has had a tiff with Ali and he is displeased with his company. That is why he did not take him along on this expedition. Ali (a.s.) became very sad on hearing this, so he set out after His Eminence (s.a.w.s.) and met him on the outskirts of Medina. On seeing him, His Eminence (s.a.w.s.) asked: Why did you leave your place? Ali (a.s.) said: O Allah's Messenger (s.a.w.s.), I heard such remarks from the people and .I could not bear them

His Eminence (s.a.w.s.) said: O Ali, are you not pleased that you are to me as Harun to Musa (a.s.), except that there will be no prophethood after me? Thus Ali (a.s.) returned to Medina and the hypocrites devised a plot to eliminate him. So they dug out a pit, fifty yard long, on the way, covered it with palm leaves and spread some mud upon it to conceal it. It was dug at a spot that he had to cross in any way, and it was dug quite deep, so that the Imam may fall into it along with his horse; and then stones may be thrown over him to bury him alive. When Ali (a.s.) reached near the pit, the horse turned its neck and by the power of God it became so long that its mouth reached to the ear of His Eminence (a.s.), and then it said: O Amirul Momineen (a.s.), the hypocrites have dug a pit over here and have planned to kill you. You know better that you must not pass from here. His Eminence (a.s.) said: May Allah give you a good reward, as you are my well-wisher and concerned for my well being. Almighty Allah will not deprive you of His great kindness. Then His Eminence (a.s.) drove the horse till they came to the edge of that pit. The horse stopped, fearing that it would fall into it.

His Eminence (a.s.) said: Go on by the order of Allah, you will pass over it safe and

sound; and Allah will give an outstanding rank and make this matter of yours unique. At last the horse began to gallop over it and the Almighty Allah made the earth hard and smooth and filling up the pit made it like other grounds. When Ali (a.s.) passed over it, the horse turned its neck and putting the mouth on his ear said: Indeed your status is very venerable near the Lord of the worlds, that He enabled you to pass over this empty pit. His Eminence (a.s.) said: The Almighty Allah has rewarded you for your concern about me and made you pass over it safe and sound. Then the head of the horse turned to the back and the people who had planned it were also present there. Some were at the back and some ahead. His Eminence (a.s.) told them to uncover the pit. When it was opened, it was found empty from inside, such that if anyone had stepped over it, he would have fallen into it. Seeing this miracle, the hypocrites were shocked and amazed. His Eminence (a.s.) asked: Do you know who has done this? They replied: We don't know. His Eminence (a.s.) said: But my horse knows. Then he turned to his horse and asked: What is the truth and who has done it? The horse said: O Amirul Momineen (a.s.), when Allah wants, He makes something firm and ignorant people want to spoil it or when ignorant people want make something firm and Allah wants to destroy

it, then only Allah gains the upper hand and people are subdued. O Amirul Momineen (a.s.), this is the handiwork of so-and-so ten hypocrites and twenty-four other men whose advice was taken but who have gone along with Allah's Messenger (s.a.w.s.); and they have planned to kill His Eminence (s.a.w.s.) at Uqbah, and Allah is the protector of His Messenger (s.a.w.s.) and His Wali (a.s.). Some companions of Amirul Momineen (a.s.) said: Let us inform the Prophet about it and send a message through a fast messenger. Amirul Momineen (a.s.) said: Allah's courier and His letter will reach .sooner than my messenger and letter. Don't worry, they can never succeed in this

part ٣

Thus when the Prophet reached near the cliff where the hypocrites had planned to kill him, he halted there and gathering the hypocrites said: "The Trustworthy Spirit has brought news from the Lord of the worlds that hypocrites planned to kill Amirul Momineen (a.s.) on the outskirts of Medina and Allah, by His Grace, made the ground hard below the hooves of his horse and feet of his followers and they passed over it safely. Then they turned back and opened the pit. Allah emptied it just as the hypocrites had prepared it before, thus disclosing their wickedness. Some believers advised him to send a message to the Prophet but he replied that Allah's courier and His letter will reach sooner than his messenger and message." But the Prophet did not tell them about the prophecy that Ali (a.s.) had mentioned to his

companions at the gates of Medina. That some hypocrites who were in the company of the Prophet intend to eliminate him and that the Almighty Allah will ward off their wickedness from him. When these twenty-four hypocrites heard this discourse of the Prophet that he delivered about Ali (a.s.), they began to talk among themselves: Muhammad is an expert in deception; some fast messenger or a carrier pigeon must have brought news that Ali has been killed in this way as it is the same thing that our associates had taken advice on, now he is hiding the facts from us, relating it in another way so that his companions may rest content and may not turn upon him. It is a remote possibility and it cannot be to the contrary. By Allah, Ali's death has retained him in Medina and his death has brought him here. Ali has definitely been killed there and he will surely be killed here. Anyway, lets go and show joy at Ali's escape so that he maybe content with regard to us and we may carry out our plan easily. So they came to His Eminence (s.a.w.s.) and congratulated him of Ali's escape from the enemies. Then said: O Allah's Messenger, tell us, who is excellent? Ali or the proximate angels? His Eminence (s.a.w.s.) said: Angels are honored only because they love Muhammad and Ali (a.s.) and they have accepted their guardianship. And there is no devotee of Ali (a.s.) who is not purified of all spiritual dirt and

made purer than the proximate angels. Angels were ordered to prostrate to Adam (a.s.) because they had the notion that if Allah takes them up and create others in their stead in the earth, they (the angels) would be superior to them and more cognizant of divine religion. Thus Allah intended to make them aware that their thinking was wrong, so He has created Adam (a.s.) and taught him all the names and presented these named ones before the angels, but they failed to recognize them. After that He commanded Adam (a.s.) to mention the names and identify those personalities, so that the angels may know that Adam was superior to them in knowledge. Then He separated a progeny from Adam's loins, that included all prophets, Muhammad (s.a.w.s.) and his progeny, which is superior to all; his virtuous followers and companions were all included. In this way, Allah made them aware that they are superior to angels. They are entrusted such duties that if angels are with them they would find it dreadful. They will have to contend with Shaitan and struggle with evils, fulfill family responsibilities and try to earn lawful sustenance. They will suffer hardships and trouble from kings, cruel persons and thieves. They will bear difficulties of straits, mountains, hills, seas and jungles. Allah made them realize that virtuous people have to fight shaitaans and defeat them; keep their selves from desires and lustfulness. Besides this, Allah has collected in them lust and need of clothes, food, .desires, prestige, kindness, pride etc

as a result of which they have to suffer a lot. The shaitaans will try to create fear and temptations in their mind and mislead them, but they will overcome their evil suggestions. They will have to tolerate taunts, abuses, the desire for food and to escape from the enemies and bear difficulties in travel. Almighty Allah told His angels: O My angels, you are free from all this. You are not having lust and desires and have no fear of enemies of the world and Shaitan is unable to mislead you as he cannot interfere in this kingdom. I have kept you safe from his hands. O My angels! One who obeys My orders from the children of Adam and tries to save the religion from troubles and difficulties, is deserving of My rewards that angels are nor eligible for. He has obtained some things from Me, that you have not. In short, Allah told His angels about the excellence of the followers of Muhammad (s.a.w.s.) and Ali (a.s.), his successors and their believers and proved that the children of Adam (a.s.) were superior to them. Then Allah ordered them to prostrate to Adam (a.s.) for the reason that the future generations were in him. This prostration was not for Adam (a.s.); he was their Qibla and they prostrated to Allah. This prostration was for Adam's respect and not because he was deserving for it; and none is deserving of prostration except Allah. If I order anyone to prostrate to other than Me I

will order him to prostrate to that person who is the medium of the knowledge of the Wasi of the Messenger of Allah (s.a.w.s.) and is sincerely devoted to the best of men after Muhammad, that is Ali Ibne Abi Talib (a.s.). And who in order to explain the rights of Allah is prepared to undergo untold great hardships and from His rights that Allah had revealed to him he does not deny anyone of them, whether he knew about them .beforehand or came to know later

After that the Messenger of Allah (s.a.w.s.) said: Iblees disobeyed Allah and was ruined because he became arrogant about Adam (a.s.). And Adam (a.s.) disobeyed Allah when he ate the fruit of the tree forbidden by Allah, but was saved because he did not add to his disobedience with pride against Muhammad and Aale Muhammad; so Allah revealed to Adam (a.s.): Shaitan disobeyed Me with regard to you and was proud against you and that is why he was ruined. If he had prostrated to you under My command and respected My order and majesty he would have indeed become successful. And you disobeyed Me in eating the fruit of that tree and gained deliverance by according respect for Muhammad and Aale Muhammad (a.s.); and the shame that you earned through your mistake will go away. So you must pray to Me through the sake of Muhammad and Aale Muhammad that I fulfill your need. Thus Adam (a.s.) made Muhammad and Aale Muhammad his intercessors and prayed through their

sake and obtained a great status of victory and deliverance because he held on firmly .to the love of us, Ahlul Bayt

After that the Prophet (s.a.w.s.) ordered his companions to march at midnight and announced to all Muslims not to ascend the hill until he (s.a.w.s.) passes it. Then His Eminence (s.a.w.s.) ordered Huzaifa to sit below the hill and watch who is passing first over it before him and inform him. Huzaifa (r.a.) was instructed to hide behind a rock but he said: If I see the faces of the leaders of your army sitting at the foothill and if they plan to kill they would come before you and if somebody finds me and thinks that I will inform you, they would kill me. His Eminence (s.a.w.s.) said: When you reach foothills, there is a big rock towards the jungle, you go to it and say that the Prophet (s.a.w.s.) orders you to crack open for me, so that I can enter. Then say that the Prophet (s.a.w.s.) orders you to keep a hole, so that you can watch who passed by and also that it may enable you to breathe and not die of suffocation. When you tell the rock, by the order of Allah the rock will act accordingly. Thus Huzaifa (r.a.) gave the message of His Eminence (s.a.w.s.) to the rock, it happened as predicted and he sat watching through the hole. At that time, the twenty-four persons arrived on camels; footmen walked before them saying to each other: If

you see anyone here, kill him at once, so that he cannot inform Muhammad and hearing this, they might return from here and climb till morning, and our plot may fail. Huzaifa (r.a.) heard them and they searched everywhere but could not see anyone as the Almighty Allah had concealed him in the rock. After that some of them climbed the hill, some left the usual path and some stood to the left and right of the foothills; other were saying: See how the plan to kill Muhammad is succeeding. He himself forbid the people to climb the hill before him so that we get privacy and can carry out our plan. Thus we shall be free before his companions arrive. Huzaifa (r.a.) could hear them from near and far and he memorized everything. When they had settled in their places in the mountain, that rock spoke up by the command of Allah and asked Huzaifa (r.a.) to go to the Prophet and tell him what he had heard. Huzaifa (r.a.) said: How can I go out? Because if they see me, they would kill me so that I may not reveal their plan. The rock said: Allah provided a place in me for you and through the hole He made in me, conveyed air to you. The same Allah will take you to His Eminence (s.a.w.s.) and save you from the enemies. At last when Huzaifa (r.a.) intended to go, the rock split and Allah turned him into a bird and he started flying

in the air and went to His Eminence (s.a.w.s.). When he landed, Allah again changed him to his original form. Huzaifa (r.a.) told everything he had seen and heard. His Eminence (s.a.w.s.) asked: Did you recognize them by their faces? He said: They had veiled their faces but I recognized them by their camels. But later when they had inspected the place and could not find anyone there, they lifted the veils and I saw their faces and recognized them that they were such and such twenty-four persons. His Eminence (s.a.w.s.) said: O Huzaifa! When Allah wants to save Muhammad (s.a.w.s.) no one in the world can harm him. Because Allah will effect His affair through Muhammad (s.a.w.s.) even if disbelievers do not like. Then he said: O Huzaifa! You, Salman and Ammar come along with me and trust in Allah. And when we pass the difficult terrain, the people may be permitted to follow us. Then His Eminence (s.a.w.s.) mounted his horse and climbed the hill. From Huzaifa and Salman (r.a.), one held the camel's nose string and the other drove it from behind, whereas Ammar (r.a.) walked by the side. The accursed hypocrites were on their camels and their footmen stood on various mounds of the hill. Those who were above the pass, had with them pots filled with stones, so that when His Eminence (s.a.w.s.) comes up, they will roll down the pots so that the camel along with His Eminence (s.a.w.s.) may fall into the valley, which is so deep that

one feels uneasy seeing it. At last when the pots filled with stones came near the camel, they rose very high by the order of Allah and when the camel passed by, all the pots fell into the valley and the camel did not feel anything. Then His Eminence (s.a.w.s.) asked Ammar (r.a.) to climb the hill and beat their camels with his staff and make them fall down. Ammar (r.a.) did this. The camels started running helter skelter. Some of them fell down, some lost their hands and some their legs and ribs. On account of this, they suffered a lot and even after the wounds were healed, the marks remained on their bodies till death. That's why His Eminence (s.a.w.s.) said that Huzaifa (r.a.) and Ali (a.s.) know all these hypocrites very well because Huzaifa (r.a.) saw all of them from the foothill, whoever climbed the hill before the Holy Prophet (s.a.w.s.) and Allah protected His Apostle and Messenger (s.a.w.s.) from the enemies and he returned to Medina safe and sound. Allah disgraced those who had not accompanied the Prophet to the battle, and those who had planned to kill Ali (a.s.), .Allah kept their wickedness away from His Wali (a.s.) and made them disgraced

Exegesis of Surah Baqarah: Verse ۲:۸۸

:Regarding the Almighty's words

و قالوا قلوبنا غلف بل لعنهم الله بكفرهم فقليلا ما يومنون

And they say: Our hearts are covered. Nay, Allah has cursed them on account of their [unbelief; so little it is that they believe.[۴۱۰

:Imam Hasan Askari (a.s.) said that Allah says

وقالوا

:And they say

,And the Jews

whom the Holy Prophet (s.a.w.s.) had shown many miracles, which are narrated in the above verse, said:

قلوبنا غلف

Our hearts are covered.

Simply: Our hearts are covered in the container of good deeds or knowledge or around it or included in it.

In spite of this claim, O Muhammad, they do not recognize your merits mentioned in a heavenly book or narrated by an apostle. Now Allah refutes their claim and says:

بل لعنهم الله بكفرهم فقليلا ما يومنون

Nay, Allah has cursed them on account of their unbelief; so little it is that they believe. [[۴۱۱]

Their hearts, as they claim, are utensils of goods deeds and knowledge; rather Allah has kept them away from goodness on account of their infidelity. Thus their faith is less. Though they believe in some of what Allah has revealed and deny other things. They falsified all the sayings of Muhammad (s.a.w.s.) and verified only some, that were mentioned in the scriptures of their prophets.

When the word is recited as 'Ghulfun' it would imply that which is mentioned in the above verse. That is the Jews said: Our hearts are in a veil, that is why we cannot understand you. Thus the Almighty Allah says at another place:

و قالوا قلوبنا فی اکنهٔ ممّا تدعونا الیه و فی اذاننا وقرٌ و من بیننا و بینک حجاب...

And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you...[۴۱۲]

Both recitations, 'Ghulfun' and 'Ghulufun', are correct.

Then Allah's Messenger (s.a.w.s.) said:

O Jews, you harbor enmity to the apostle of the Lord of the worlds and then accept that you are ignorant of your sins. But the fact is that Allah will not punish if you are ignorant about your sins and never excuse one who bears enmity to the Messenger (s.a.w.s.). See Adam (a.s.) repented for his sins and asked for forgiveness. While you, inspite of your enmity with the Prophet, ask for forgiveness. Someone asked: O Allah's Messenger (s.a.w.s.) how did Adam (a.s.) repent? Please narrate the incident. His Eminence (s.a.w.s.) said: When Adam (a.s.) committed a mistake (Tark-e-awla) and was expelled from heaven, punished and reprimanded, he said: O Lord, if I repent and reform myself, will You send me to Paradise again? Allah said: Indeed. Adam (a.s.) said: O Lord, What should I do to repent so that You accept my repentance? Allah, the Mighty and Sublime said: Its method is that you glorify Me as it befits Me and confess to your mistake as you deserve to. Then make My superior servants as a medium to Me, whose names I have taught you and for whose sake I gave you precedence on the angels. These are Muhammad (s.a.w.s.) his progeny and his righteous companions. Thus by the Grace of Allah, Adam (a.s.) prayed as follows:

O Lord, there is no god except You. Glory be to You and praise be to You. I committed an evil and oppressed my self. So have mercy on me You are the most merciful of the

merciful ones. For the sake of Muhammad and his purified progeny and his righteous companions and the noble ones. Glory be to You and praise be to You. There is no god except You. I committed an evil and oppressed my self. So turn to me for the sake of Muhammad and Aale Muhammad and his good companions.

When Adam (a.s.) completed his dua, Allah said: O Adam, I have accepted your prayer and its sign is that I shall purify your face. It was the ١٣th of the month of Ramadan. You must fast on the ١٣th, ١۴th and ١۵th. Allah will purify a part of your face everyday. Thus Adam (a.s.) fasted and ١/٣ part of his face cleared every day. When His Eminence (a.s.) saw this, he said: O my God! How great is the excellence of Muhammad and his purified progeny! Allah revealed: O Adam, if you recognize the grandeur of Muhammad, his purified progeny and his companions and befriend them, it will be your best deed. Adam (a.s.) said: O Allah, explain to me how to recognize him. Allah said: O Adam, if all apostles, prophets, angels and all virtuous people from the beginning of the world till last and from earth to the empyrean, are weighed against Muhammad (s.a.w.s.), Muhammad (s.a.w.s.) will be heavier. And if one of Muhammad's progeny is weighed against all companions of prophets, he will be heavier. O Adam, if one infidel or his whole community loves only one from Aale Muhammad (a.s.) and the righteous

companions, Allah will end his life on repentance and faith and then make him enter Paradise, Allah so much favors with His mercy one who loves Muhammad, his purified progeny and his righteous companions that if all the people from the beginning of the world till last, are made to share it, it will suffice them even though they may all be unbelievers and their hereafter will be good. That is, they would bring faith and become eligible for Paradise. And one who bears enmity to one from his progeny or companions (a.s.), Allah will involve him in such a severe chastisement that if it is .distributed to all the creatures, all of them will be destroyed

Exegesis of Surah Baqarah: Verse ۲:۸۹

part ۱

:Regarding the Almighty's words

و لمّا جاءهم كتاب من عندالله مصدق لما معهم و كانوا من قبل يستفتحون على الذين كفروا فلما جائهم ما عرفوا كفروا به فلعنه الله على الكافرين

And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so [Allah's curse is on the unbelievers.[۴۱۳

:Imam Hasan Askari (a.s.) said that Allah censures the Jews and says

و لمّا جاءهم كتاب من عندالله مصدق لما معهم ...

[And when there came to them a Book from Allah verifying that which they have...[۴۱۴

Allah sent His Book, Quran; it verified to the Jews all that was mentioned in Taurat, regarding the fact Muhammad Ummi is from the progeny

.of Ismail (a.s.) and that Ali (a.s.) is the best of all the creatures after Muhammad

و كانوا من قبل يسفتحون على الذين كفروا ...

[and aforetime they used to pray for victory against those who disbelieve...[۴۱۵...

These Jews, before the advent of Muhammad, used to pray to Allah to make them :victorious on disbelievers and keep them safe from enemies. Now Allah says

فلمّا جاءهم ما عرفوا كفروا به ...

but when there came to them (Prophet) that which they did not recognize, they... [disbelieved in him...[۴۱۶

That is, inspite of knowing about Muhammad (s.a.w.s.) they became disbelievers .because of their jealousy

... فلعنة الله على الكافرين

[so Allah's curse is on the unbelievers.[۴۱۷...

.Thus Allah cursed these disbelievers

Amirul Momineen (a.s.) said: Allah informed His Messenger (s.a.w.s.) about the Jews that they had faith on him before his advent, they used to talk about him and recite .durood on him and his progeny for seeking victory on the enemies

The Jews in the time of Musa (a.s.) or after Musa (a.s.) were ordered that whenever they faced difficulties, they should pray to Him by making Muhammad and his purified progeny as their mediums (Wasila). They used to do this only. So much so, that it is mentioned regarding Jews of about ten years before the Prophet that two tribes of polytheists, Bani Asad and Ghitfan were enemies of Jews and always tried to harm them. But the Jews used to pray to Allah to destroy them for the sake of Muhammad and Aale Muhammad (a.s.). Thus one day Bani Asad and Bani Ghitfan along

with three thousand people besieged a village of Jews on the outskirts of Medina. The Jews also, along with their ٣٠٠ men, came out to fight against them and prayed to Allah with reference to Muhammad and his purified progeny and defeated and routed .them completely

The two tribes made peace and then sought help of other tribes and people came out to help them, till their strength increased and now they were about ٣٠,٠٠٠. They came and again besieged their village. The Jews helplessly hid themselves in their houses and these polytheists stopped water supply to their village and effected an embargo on food and provisions. The Jews requested them to make peace, but they did not accept, and replied: We shall kill you, take you as captives and confiscate all your belongings. The Jews said to each other: Now what to do? Their elders asked: Didn't Musa (a.s.) order your ancestors and descendants to seek Allah's help through the medium of Muhammad and his purified progeny? And pray to Him, for the sake of Muhammad (s.a.w.s.) and progeny? They did the same and prayed: O Allah, for the sake of Muhammad and Aale Muhammad (a.s.), give us water, as they have stopped the water supply from us. And our children, young and old people have become weak .of thirst and we all are on the verge of extinction

At that time Allah sent such heavy rainfall that their tanks, pots and canals filled with .water. Seeing this, they said that this is a good deed

Then they climbed high to see the army that had laid siege to their town. They saw that the heavy rain had caused great harm to them and spoilt their arms, ammunitions and belongings. And due to this, some people ran away from the army. The reason was that it was untimely rain in the summer and it did not rain in Mecca in that season. The remaining army men said to the Jews: Even though you have got the water but how would you get food? Some people might have gone away, but until we win over you, your children and elders and take all belongings and destroy you till our anger is satiated, we will not go away from here. The Jews replied: That absolute Omnipotent God Who gave with water for the sake of Muhammad and Aale Muhammad (a.s.) is also capable of providing food. And One Who has sent some of you from here is also capable of sending the other people also. After that, taking the medium of Muhammad and Aale Muhammad they prayed and cried for mercy that may Allah send them food; and their prayer was accepted at once. A huge caravan arrived there with two thousand camels, mules and donkeys loaded with wheat and flour. They did not know about that army and when they came near, the army was fast asleep and did not know of their arrival at all because Allah put them to sound sleep. Thus the caravan entered the village and nobody stopped

them. Reaching there, they emptied their load for the dwellers of the village and went away from there, leaving the sleeping army, far away and nobody awoke. When the caravan went far away, the army men woke up and got ready to fight the Jews, saying: Fast, come on fast. They said that since the Jews are hungry they will be subdued soon. The Jews replied: It is improbable because our Lord has sent food for us while you lay in deep sleep. If we had wanted to kill you, we could have done it, but we did not like that. Now turn away from here, otherwise we shall invoke curse on you and seek favor from Allah and you shall be disgraced like He gave us enough of water and food. The army men refused due to obstinacy and rebellion. The Jews invoked cursed on them and prayed for their help for the sake of Muhammad and Aale Muhammad (a.s.) and these three hundred Jews came out to fight against ۳۰۰۰۰ and killed some and arrested the others. After defeating them, they drove them away and took undertaking from them that they must not harm the Jew prisoners in their custody or their own prisoners will be in danger. But when Muhammad (s.a.w.s.) came, .they became jealous of him because he was an Arab and they falsified him

part ۲

The Holy Prophet (s.a.w.s.) said: When the Jews prayed through the medium of Muhammad and Aale Muhammad, Allah helped them to win over the polytheists. O

people of the Ummah of Muhammad (s.a.w.s.), beware, when you face any difficulty, invoke through the names of Muhammad and Aale Muhammad, so that Allah may make your angels victorious on those satans who want to harm you. Each of you has an angel at the right who records your enemy's wickedness and two shaitaans from Iblees also remain with everyone, who give evil suggestions. When they put doubt in the mind of a person and he says: Laa H'awla Walaa Quwwata illaa billaahil A'lyyil A'z'eem wa S'allallaahu a'laa muh'ammadin wa aalihit' t'ayyibeenat' t'aahireen, (There is no strength except by Allah, the High and the Mighty, and may Allah bless Muhammad and his purified progeny) both the Shaitans are disgraced and they go back and complain to Iblees the accursed, saying: We have become helpless in their case, help us with your other shaitaans; and that reprobate helps them. So much so, that finally he sends a thousand devils to help them. They come together to this believer and when they intend to harm him, he invokes Allah's name and recites durood on Muhammad and Aale Muhammad (a.s.). For this reason, they became disappointed and cannot subdue him and at last they go back to Iblees and say: None, except you, is capable, go to him with your army and mislead him from the right path. So he takes his army, is about to set out when Allah calls to His angels: My angels, see, the accursed Iblees is going, along with his army, to

such and such servant or maidservant of Mine. You all go and fight with them. Thus Allah sends a hundred thousand angels for every shaitaan. They ride on horses of fire carrying swords, bows and arrows and knives of fire. They wound and kill the accursed ones and arrest Iblees and hold him beneath their weapons. Iblees says: O my Lord, You promised to keep me alive till Qiyamat. Allah says to His angels: I promised not kill him; but not that I will not involve him in difficulties and wrath. Injure him with your attacks, I will not allow him to die. The angels wound him and leave him shedding tears for his dead children and for himself and his wound does not heal till the cries of infidelity of the polytheists do not reach his ears. If the believer continues to remember Allah and recites durood on Muhammad and Aale Muhammad (a.s.), the wounds of Iblees do not heal and if a believer becomes careless, his wounds heal up and he brings him under his control and puts a bridle on his mouth like a horse, then rides on his back. Then he dismounts and makes another Shaitan ride on his back. He tells his disciples: Do you remember how much disgrace we suffered for this man? .Now he has become so obedient to us that we ride on him

Then His Eminence (s.a.w.s.) said: If you want to involve Shaitan in sorrow and pain, you must always remain busy in Allah's obedience and

divine remembrance; and recite durood on Muhammad and Aale Muhammad (a.s.). If you become careless, you will become a prisoner of Iblees and some of his disciples .will ride on your back

Amirul Momineen (a.s.) said: It was a well known fact in ancient times, that whenever you invoke Allah for the sake of Muhammad and his purified progeny, your prayer would be accepted and all your needs will be fulfilled. So much so, that whenever a person's affliction prolonged, they said he has forgotten to pray to Allah through the .medium of Muhammad and Aale Muhammad

Three persons obtained a wonderful help from Allah by praying through the sake of Muhammad and his purified progeny. They were going to a mountain in the forest when they were caught up in floods and they had to take refuge in a cave they knew about. So they entered the cave to protect themselves from floods. There was a huge rock above the cave which rested on mud. When the mud was washed away by water, the rock rolled down and closed the mouth of the cave and now there was complete darkness in the cave. They said to each other: Now we will die and nobody would know about it. Our family will not know about us and even if they know, they will not be able to do anything for us because who has the strength to move this rock? By God, this is our grave, we will die here and will be raised in Qiyamat from

here. Then they reflected: Did not Musa Ibne Imran and other apostles after him, tell us that whenever trouble comes upon us, we should pray to Allah through the medium of Muhammad and Aale Muhammad (a.s.)? Yes, what could be more than this? Let us pray to Allah for mercy, taking intercession of Muhammad and his purified progeny and each of us may mention one good deed that he performed only for Allah with the hope that Allah would remove our difficulty. One of them said: O Allah, You know that I was very rich and prosperous, constructing big houses, palaces and spacious buildings and many labors worked for me. A laborer of mine worked equal to two men. In the evening I gave him a single wage but he did not take it and instead said: I work equal to two people, so I want double. I said: But I made a condition of one man's job, so you cannot get double. The man was disappointed and went away without taking his wage. After that I purchased wheat from his wage left on me and sowed it. It grew very well. When the crop was ready, again I sowed it and it became ready. Again I sowed; they developed very much. I did the same every time. So much so, that I purchased many lands, palaces, villages, houses, spacious buildings, camels, herds of goats and many animals, household provisions, slaves, maidservants, carpets and instruments and many nice things, dirhams and dinars etc. After a

few years that laborer came to me in a very bad condition. He had become aged and weak, and his eyesight was failing. He came and said: Do you recognize me? I am that same laborer who left his single wage and went away carelessly. Now I am helpless, I agree to take that much, please give it to me. I replied: You may take all these lands, villages, palaces and houses, buildings and spacious villas, herds of cattle, goats and camels and all the animals, all equipments, maidservants, slaves, carpets and instruments and all this wealth. All of it belongs to you. May Allah bless you. All this is yours. Hearing this, that man cried and said: O servant of Allah, you retained my wages for such a long time and now you are joking. I said: No, I am not joking. It is a fact. Take all this. It is the result of your labor. All this grew out from that which was yours in fact. At last I gave him everything. O Allah! If I did that for Your reward and in fear of Your chastisement, then for the sake of Muhammad (s.a.w.s.) who is the first and last and you have given him excellence on all and for the sake of his progeny who are more excellent than progenies of all apostles and for the sake of his Ummah, who are best of all, remove our difficulty. Hence his prayer was accepted and ۱/۳ of that ,rock moved; and light entered

.illuminating the cave

Then the second man said: O Allah, You know that I had a cow which I milked every evening and took the milk to my mother and what was left over, I took it for my children and family. One night, I was late for some reason and my mother went to sleep. I stood near her with the milk and waited for her to wake up. I did not dare to awaken her even though my children were crying for hunger. But I did not care and kept standing. At last she awoke, I gave her to drink and took the rest to my children. O Allah, if I have done this to obtain reward from You or due to fear of Your chastisement, for the sake of Muhammad (s.a.w.s.) who is an excellent leader first and last and you gave him excellence on all and for the sake of his progeny, who are excellent from all progenies of all apostles and for the sake of his community which is the best of all communities, remove this trouble from us. Hence his prayer was accepted and again ۱/۳ of that rock moved and their hope of deliverance became .stronger

The third man said: O Allah! You know well that I was attracted to a beautiful woman from Bani Israel. She asked for a hundred dinars but I had nothing at that time. I passed the sea, jungles, deserts and mountains and involved myself in great difficulties and went to different countries for four

years and collected a hundred dinars, paid her and brought her in my control. I sat besides her as a husband sits besides his wife. She began to tremble in fear and said: O servant of Allah! I am unmarried. Do not break my seal without the permission of Allah. I was helpless because of poverty, so I gave you authority on my body. When I heard this, I left her and also gave her the hundred dinars. O Allah, if I have done this to obtain Your reward or in fear of Your chastisement, then for the sake of Muhammad (s.a.w.s.), who is the first and last, the most excellent of all apostles and you gave him excellence on all. And for the sake of his family members, who are excellent of all families of apostles. And for the sake of their companions who are best of all companions of all apostles, remove this difficulty from us. When his prayer concluded, the remaining rock moved away and spoke so clearly that they understood it. It said: Because of your good deeds you have got deliverance; and on account of Muhammad (s.a.w.s.) the excellent; and his progeny and for sake of the family of other apostles and their companions and their obedient people, you gained .success and scaled lofty ranks

Exegesis of Surah Baqarah: Verse ٢:٩٠

:Regarding the Almighty's words

بئسما اشتروا به انفسهم ان يكفروا بما انزل الله بغيا ان ينزل الله من فضله على من يشاء من عباده فباوء بغضب على غضب و للكافرين عذاب مهين

Evil is that for which

they have sold their souls - that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.[۴۱۸]

Imam Hasan Askari (a.s.) said that Allah censures the Jews in this verse and blames their denying the prophethood of Muhammad (s.a.w.s.) and says:

بسئما اشتروا به انفسهم...

Evil is that for which they have sold their souls...[۴۱۹]

That, it is very bad for which they sold their own selves. It means that they sold their souls for useless matters although Allah had ordered them to sell it for Allah's obedience so that their souls may become fortunate in the hereafter. But they did not do so. They spent it in enmity of the Holy Prophet (s.a.w.s.) so that their worldly dignity increases and they may get leadership and respect of illiterate people, obtain excess wealth from base-born persons and mislead them from the right path.

.. ان یکفروا بما انزل الله بغیا ان ینزل الله من فضله علی من یشاء من عباده ...

...that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases...[۴۲۰]

And the bad thing is to deny Allah's revelation on Musa (a.s.), that is verification of Muhammad (s.a.w.s.). Their denial was as a result of rebellion and disobedience. Allah sends His grace on whichever of His servant He pleases. Their denial

was because of their rebellion against what Allah had revealed on His apostle. That is .Quran, which has mentioned his prophethood and shown his miracles

فباوء بغضب على غضب ...

...so they have made themselves deserving of wrath...

So they have drawn on themselves wrath upon wrath. The first wrath was when they falsified Isa Ibne Maryam (a.s.). Hence Allah turned them into monkeys and disgraced them; and cursed them through the tongue of Isa Ibne Maryam (a.s.). The second wrath was when they falsified Muhammad (s.a.w.s.). At that time Allah subjected them to the swords of Muhammad, his purified progeny, companions and community. Till they brought them under control by force. They either accepted it or agreed to pay .Jizya tax in disgrace

Amirul Momineen (a.s.) narrates: I heard from the Holy Prophet (s.a.w.s.) that when a person is asked something about which he has knowledge and he conceals it when it is necessary to mention it, and the excuse of dissimulation is also absent, when he .comes on Judgment Day, a bridle of fire would be on his mouth

Jabir Ibne Abdullah Ansari came to Amirul Momineen (a.s.) and the latter said: O Jabir, the existence of the world rests on four persons; One: the scholar who makes use of his knowledge. Two: the ignorant who refuses to learn. Three: the rich who gives alms. Four: the beggar who does not sell his hereafter for the world of others. O Jabir, to fulfill their needs, people always go to one on whom Allah's blessings are more. If he

does what Allah has made obligatory on him, Allah makes those blessings permanent for him and if he is deficient in fulfilling the divine obligations, Allah makes them .decline

:After that, His Eminence (a.s.) recited these verses

مَا أَحْسَنَ الدُّنْيَا وَ إِقْبَالَهَا

ج

إِذَا أَطَاعَ اللَّهَ مَنْ نَالَهَا

.Simply: The world and its fortune is very nice when he would be obedient to Allah

مَنْ لَمْ يُوَاسِ النَّاسَ مِنْ فَضْلِهِ

ج عَرَّضَ لِلْإِدْبَارِ إِقْبَالَهَا

.One who does not help anyone, turns his fortune into misfortune

فَاحْذَرْ زَوَالَ الْفَضْلِ يَا جَابِرُ

وَ أَعْطِ مِنَ (الدُّنْيَا لِمَنْ) سَأَلَهَا

O Jabir! Be afraid of the decline of your proficiency and give to the poor from your .worldly wealth

فَإِنَّ ذِی الْعَرْشِ جَزِيلُ الْعَطَاءِ

ج يُضْعِفُ بِالْجَنَّهِ أَمْثَالَهَا

Because the owner of the throne is so generous, He will rewards from Paradise, the .likes of these bounties

After that His Eminence (a.s.) said: O Jabir when a scholar hides his knowledge from those who deserve it, the illiterate refuses to learn and the rich person becomes .miserly and the poor sells his soul for riches, divine calamities and wraths increase

Exegesis of Surah Baqarah: Verse ٢:٩١

:Regarding the Almighty's words

و اذا قيـل لهم امنوا بمـا انزل الله قالونؤمن بما انزل علينا و يكفرون بما وراءه و هو الحق مصـدقا لما معهم قل فلم تقتلون انبياء الله من قبل ان كنتم مومنين

And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before

[if you were indeed believers?[۴۲۱

Simply: When it is said to the Jews, believe in what Allah has sent down, they say: We believe in what is sent to us. And they disbelieve in that which came after it, while it is the truth, confirming what is with them. Say, O Muhammad (s.a.w.s.), to them: Why ?then did you kill the prophets of Allah aforetime, if you indeed have been believers

:Imam Hasan Askari (a.s.) said that Allah says

و اذا قيل لهم ...

[And when it is said to them...[۴۲۲

...It is said to the Jews

امنوا بما انزل الله ...

[Believe in what Allah has revealed...[۴۲۳

Believe in the book (Quran) that Allah sent to Muhammad (s.a.w.s.) and that is Quran, which contains the lawful and the unlawful, the duties and prohibitions. Then the Jews :say

قالوا نؤمن بما انزل علينا و يكفرون بما وراءه ...

They say: We believe in that which was revealed to us; and they deny what is besides [that...[۴۲۴

We believe in Taurat which is sent to us and we do not believe in other books. Though that book (Taurat) is right, but it was subsequently cancelled. Now Allah says to his !(.apostle: O Muhammad (s.a.w.s

قل فلم تقتلون انبياء الله من قبل ان كنتم مؤمنين

[Say: Why then did you kill Allah's Prophets before, if you were indeed believers?[۴۲۵

Tell these Jews, if you believe in Taurat, why did you kill the prophets? That is, you

were not ordered by Taurat to kill the prophets, but you did. This proves that you do not believe in Taurat because it mentions the

dignity of apostles. In the same way, you do not believe in Quran, which is revealed on Muhammad (s.a.w.s.) though you have been ordered in Taurat to do so. The .conclusion is that you do not even believe in Taurat

The Holy Prophet (s.a.w.s.) said: Allah has informed that one who does not believe in Quran, also does not have faith in Taurat because Allah has taken a covenant from them that He will accept faith in one only if he believes in the other. In the same way, Allah has made it obligatory to have faith in Ali Ibne Abi Talib (a.s.) just as it is necessary to believe in Muhammad (s.a.w.s.). Hence one who says, I believe in Muhammad's prophethood but not in the Wilayat Ali (a.s.), is like one who does not have faith on the Prophethood of Muhammad (s.a.w.s.) also, because when Allah raises the people on Judgment Day, an announcer will call out through which their .faith and infidelity will be distinguished. They will say: Allaahu Akbar Allaahu Akbar

Another announcer will say: O people, you join in saying this. At that time the atheists will become dumb and not be able to say anything whereas other people will repeat .the words. Thus the atheists will be separated from people of religion

After that the announcer will say: Ashhado Anlaa ilaaha illallaah'. All will repeat this but polytheists will become dumb and thus they will be separated. Then again the announcer will say: 'Ashhado Anna Muhammadan Rasoolillaah.' All Muslims will utter ,and Jews

Israelis and all polytheists will become dumb and not be able to utter this. A voice will :come: Take them to Paradise, but another voice will come from Allah

وقفوهم انّهم مسئولون .

[And stop them, for they shall be questioned.[۴۲۶

The angels will ask: O Lord! Why are they stopped? Another revelation will come from Allah: "And stop them, for they shall be questioned about the Wilayat of Ali Ibne Abi ".(.Talib (a.s

That is, they will be asked about the Wilayat of Ali Ibne Abi Talib and the Wilayat of Aale Muhammad. O My servants and maidservants, I ordered to give one more testimony with the testimony for Muhammad, if they fulfill it, they will get more rewards and increase in good deeds. If they don't fulfill it, they will not gain anything for giving witness to the prophethood of Muhammad (s.a.w.s.) and My Lordship. One who brings this testimony will be successful and one who does not bring it, will be .destroyed

At that time a person will say: I testify to the Wilayat of Ali (a.s.) and I am a devotee Aale Muhammad (a.s.); in fact he would be lying and under the impression that he can escape by lying. Allah will say: We will take witness from Ali (a.s.) for this claim of yours. Then Allah will say: O Abul Hasan (a.s.) you give witness. His Eminence (a.s.) will say: My Lord, Paradise itself is witness of my friends and Hell, a witness of my enemies. One who is truthful will be carried away by

the breeze of Paradise and taken to his appointed place there without suffering any harm. And to those who lie, come the hot waves, hot water and smoke of Hellfire having three branches, that neither shades nor protects from the flames; and carry .him up in the air and cast him into Hell

The Holy Prophet (s.a.w.s.) said: O Ali, you are called the distributor of Fire because .you will say to Hell: That one is for you and this for me

It is narrated from Jabir Ibne Abdullah Ansari (r.a.) that one day Abdullah Ibne Saurya came to the Holy Prophet (s.a.w.s.). The Prophet remarked: O one-eyed Jew boy! The Jews think that you are the greatest expert of heavenly scriptures and knowledge of the prophets. He asked many question from His Eminence (s.a.w.s.) by way of testing him and His Eminence (a.s.) answered him in such a way that he could not deny. Then he said: O Muhammad, who brings all this information to you from Allah? His Eminence (s.a.w.s.) said: Jibraeel (a.s.). He said: If some other angel had brought these revelations, I would have brought faith on you, but of all the angels, Jibraeel is our enemy. If Mikaeel (a.s.) or some other angel had brought revelations to you, I would have brought faith on you. His Eminence (s.a.w.s.) asked: How did you consider Jibraeel as your enemy? He replied: He used to bring severe punishments and calamities on Bani Israel and he restrained Daniyal (a.s.) from killing Nebuchadnezzar, till he gained so

much strength and destroyed Bani Israel. In the same way, it was only Jibraeel who came down with all trouble and hardship. Whereas Mikaeel brought blessings. His Eminence (s.a.w.s.) said: Woe upon you, you are ignorant of divine commands. If Jibraeel (a.s.) obeys Allah's commands, what is his mistake? In that case, the angel of death is also your enemy, as Allah has appointed him to take souls of all the creatures and you are also included in it. You know how parents administer bitter medicines to their children to cure them to good health and save their lives. Then is it right for the children to consider their parents, enemies? But you people are unaware of Allah and His wisdom. I testify that Jibraeel and Mikaeel (a.s.) act on the commands of Allah and they are very obedient to Him. One who bears enmity with one of them, is enemy of other. One who thinks that I am a friend of one and enemy of the other, is a liar. See Muhammad and Ali (a.s.), both are brothers just as Jibraeel and Mikaeel (a.s.). One who loves both, is from the friends of Allah and one who thinks that only one is a friend, is a liar and they both are disgusted of him. In the same way one who bears enmity to one of us (Ali and me), and thinks that he is a friend of the other, is such that we both are disgusted of him and Allah, His angels and righteous

.people are all unhappy and disgusted of him

Exegesis of Surah Baqarah: Verse ۲:۹۲

part ۱

:Regarding the Almighty's words

و لقد جاء كم موسى بالبينات ثم اتخذتم العجل من بعده و انتم ظالمون

And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.[۴۲۷]

:Imam Hasan Askari (a.s.) said that Allah says to the Jews

و لقد جاء كم موسى بالبينات

And most certainly Musa came to you with clear arguments….[۴۲۸]

That is Musa (a.s.) came to you with clear proofs, which showed his prophethood and indicated the excellence of Muhammad (s.a.w.s.) and his successors.

… ثمّ اتخذتم العجل من بعده …

…then you took the calf (for a god) in his absence…[۴۲۹]

And then when he went to the mountain, you worshipped the calf considering it a deity and went against the orders of Harun (a.s.) who was appointed as his successor.

… و انتم ظالمون

…and you were unjust.[۴۳۰]

.And (in this way) you became polytheists and wrong doers

Once, the Messenger (s.a.w.s.) went to a garden. It was beautifully adorned. Ali (a.s.) remarked: O Allah's Messenger, how beautiful this garden is! His Eminence (s.a.w.s.) said: O Ali, a garden, much better than this, is in Paradise for you. Then His Eminence

(s.a.w.s.) went to another garden. Ali (a.s.) praised it like before and received the same reply. In all His Eminence (s.a.w.s.) passed through seven gardens and every time Ali (a.s.) remarked: How beautiful this garden is! And every time His Eminence (s.a.w.s.) said: O Ali, a garden, much better than this, is in Paradise for you.

Then Allah's

Messenger (s.a.w.s.) started weeping and Ali (a.s.) also wept with His Eminence (s.a.w.s.). Then he asked: O Allah's Messenger, why are you weeping? His Eminence (s.a.w.s.) replied: O my brother, O Abul Hasan! The hearts of the people are full of malice towards you and they will display it after me. Ali (a.s.) asked: Will my faith remain safe? His Eminence (s.a.w.s.) said: Yes, your faith will remain safe. Ali (a.s.) said: O Allah's Messenger, if my faith is safe, I am not worried. His Eminence (s.a.w.s.) said: That is why Allah has made you a follower of Muhammad (s.a.w.s.), one who will invite to His pleasure and forgiveness, one who will reward the legitimate born (for having love for you) and one who will punish the illegitimate born (for having hatred to you), one who will be the standard-bearer of Muhammad (s.a.w.s.) on Judgment Day, one who will take the apostles, prophets and forbearing persons to the Paradise in the shade of my banner. O Ali (a.s.), after Musa (a.s.), his followers started worshipping the calf and opposed his caliph, Harun (a.s.); and very soon my community will also adopt calf worship and another one after that and it will oppose you, and you are my caliph. The people of my community are similar to those of Musa (a.s.) in deifying the calf. But those who are obedient to you, will dwell in the lofty Paradise with me, whereas those who adopt calf worship after me and oppose you and never repent for it,

they will be raised up with the calf-worshippers of Musa (a.s.) who did not repent of .their act and they shall remain in the fire of Hell forever

Abu Yaqoob, the narrator of this Tafseer, says that he asked Imam Hasan Askari (a.s.): O son of Allah's Messenger (s.a.w.s.), did the Prophet and Amirul Momineen (a.s.) also had miracles that were similar to the miracles of Musa (a.s.)? His Eminence (s.a.w.s.) said: Ali is the self of the Messenger; and miracles of Allah's Messenger are miracles of Ali (a.s.) and miracles of Ali (a.s.) are miracles of the Prophet (s.a.w.s.). There is no miracles that Allah conferred to any past apostle or prophet but did not give its similar or better to Muhammad. See, the staff of Musa (a.s.) turned into a serpent and swallowed all the sticks and ropes of the magicians. The Holy Prophet (s.a.w.s.) received a superior and a better miracle. And its story is as follows: One day a group of Jews came to His Eminence (s.a.w.s.), asked him many questions and argued with him. His Eminence (s.a.w.s.) answered them from their books. Finally they said: O Muhammad, if you are a prophet, show us a miracle like that of the staff of Musa. The Prophet said: The book I have brought to you is better than the staff of Musa (a.s.) because it will remain even after me, till the hereafter, and confront the enemies and none will be able to bring even a verse like it. Whereas the staff of

Musa (a.s.) is no more and no one can test it anymore. While the Quran will remain forever and be tested all the time. Still, let me show you a miracle greater and .(.stranger than that of the staff of Musa (a.s

The Jews said: Show us. His Eminence (s.a.w.s.) said: Musa (a.s.) used to hold the staff in his hand and infidels alleged that Musa is doing something in his staff that it performs such tricks. Now Allah will turn sticks into serpents even though I have not touched them and I am not present there. When you go back home and gather in a room at night, Allah will turn each of the roof beams into a serpent. And there are more than a hundred beams in that room. Seeing this, four of you will die and others will be unconscious till morning next. Then many other Jews will come to you and you will tell them all about the incident, but they will not believe you. After that, the beams will again turn into serpents as the night before. Seeing this, many will die, many go .mad and many will faint

Imam (a.s.) says: By the One Who sent Muhammad as a true prophet, the Jews began to laugh aloud without any respect for the Holy Prophet (s.a.w.s.) and without any fear. They said to each other: See what claim he has made, exceeding all limits! His Eminence (a.s.) said: You may laugh now, but you will have to cry very soon and become

perplexed. Listen, whoever falls in this miserable condition and is afraid of death or madness, he should pray as follows: O Allah, for the sake of Muhammad Mustafa (s.a.w.s.) and Ali Murtuza (a.s.) and their successors, that whosoever leaves their affairs to them is chosen and liked by You, give me the strength to see this incident. And if one has a friend from among the dead and one wants him to come to life again, .he must pray to Allah in the same way. Allah will make him alive and give him strength

They went and gathered there and started laughing on the Prophet's words that beams will turn into serpents etc. Suddenly they heard the roof make a move and all of a sudden the beams turned into serpents that hung their heads on the wall and made a move to swallow them. First they swallowed the pots, vessels, stones, chairs, the door posts of wood and doors. They swallowed all this and what His Eminence (s.a.w.s.) had said came true. Four people died, some became mad and many feared for their lives and prayed to Allah as the Prophet had advised and their hearts became strong. Then some of them prayed for the four dead people and they came back to life. When they saw this, they said: Our prayer is accepted and Muhammad is a true Prophet, but we find it difficult to testify and obey. That is why, it is better to pray as above so that our hearts become soft

to testify and obey. At last they prayed. Allah made their faith strong, purified their hearts and removed wickedness from their hearts. They believed in Allah and His .(.Messenger (s.a.w.s

part۲

In the morning, when Jews arrived, the beams again turned into serpents like the previous night. Seeing this, they became perplexed and they were overpowered by .wickedness

The Prophet (s.a.) was bestowed with a miracle resembling the illuminated hand. It was a thousand times better and superior to it because whenever His Eminence (s.a.w.s.) wanted to meet Hasan and Husain (a.s.) at night and they were at home, His Eminence (s.a.w.s.) used to call out: O Aba Muhammad and O Aba Abdullah, come to me. In spite of the distance, they could hear the voice of the Prophet and at once they came out to join His Eminence (s.a.w.s.). At that time the Prophet used to point out with his forefinger from the door and a light more powerful than that of the moon and the sun used to spread in the atmosphere and both chiefs of the youths of Paradise reached their grandfather. After that the finger returned to its original condition. When they finished talking, they were given permission to go home. Again the Prophet took out his index finger out of the door and a light more powerful than the sun and moon used to spread and both the infallibles returned home in that light, after .which the finger returned to its original condition

Also, the storm that Allah sent on the atheists. In

the same way, Allah sent a storm on polytheists as a miracle for the Holy Prophet (s.a.w.s.). The story is that Thabit bin Aflakh, a follower of the Holy Prophet (s.a.w.s.) had killed a polytheist in a battle and his wife vowed that she would drink liquor in the skull of her husband's killer. Thabit was killed in the battle of Uhad, in which the Muslims had to suffer huge losses. When the polytheists went away, the Holy Prophet (s.a.w.s.), along with his companion, came to bury the dead. The woman came to Abu Sufyan and requested him to send some men with her slave so that they may go and bring the severed head of Thabit so that she may drink wine in the skull and fulfill her vow. When her slave had conveyed the news of Thabit's killing she had freed him and also given him a maidservant as reward. Thus when she requested Abu Sufyan, he ordered two hundred of his brave men to go and cut off the head of Thabit and bring it to this woman. Went they set out for this purpose, a storm blew up and carried the dead body to a depression and they had also went in that same direction. Suddenly it started raining and the two hundred men drowned in the floods and no sign remained of either the dead body or those men and Allah did not allow that woman to fulfill her vow. Thus this miracle of His Eminence (a.s.) is greater than

.the storm of Copts

Like the swarm of locusts that was sent on Bani Israel, Allah sent a greater and more terrible scourge on the enemies of Muhammad (s.a.w.s.), so much so, that this swarm of locusts ate up men whereas Musa's swarm only ate their crops. The story is that once His Eminence (s.a.w.s.) had traveled to Syria and was on his way back to Mecca. Two hundred Jews followed him in order to eliminate him, so that their wealth may not fall into his hands. But mostly, His Eminence (s.a.w.s.) remained with his caravan and they did not dare to kill him in this position. But it was the practice of the Prophet that whenever he wanted to answer Nature's call, he would go far away from the .people, among the trees or in a deserted place where he could conceal himself

So, one day, according to his habit, the Prophet went far away from his caravan and the enemies followed and surrounded that area; and drawing out their swords were about to attack him when Allah brought out innumerable locusts from below the feet of the Prophet in that desert. They came out, surrounded the Jews and began to feed on them. Seeing this, they tried to save themselves and forgot about His Eminence (s.a.w.s.). When the Prophet finished, he left them among the locusts and returned to his caravan. People asked: Where are those who were following you? None have returned. His Eminence (s.a.w.s.) said: They had come to kill me, but Allah

sent locusts upon them and they are in great trouble. When the people went there, they saw that some of them were dead and some were dying and the locusts were feeding upon them. They stood gazing while the locust finished them all, without .leaving any trace

The miracle of lice was also manifested in the case of the Holy Prophet (s.a.w.s.). When the Messenger of Allah (s.a.w.s.) declared his prophethood in Medina and his position strengthened, one day His Eminence (s.a.w.s.) was giving a discourse about how Allah had taken the trial of His apostles to see whether they remained patient in calamities. He mentioned that between the Rukn and Maqam are buried seventy prophets who died of hunger and lice. The Jews, hypocrites and the wicked Quraish heard this and decided among themselves that they will eliminate the Prophet and join him with those prophets so that he may not continue to fabricate such things. So they decided that when they find him alone outside Medina, they would surround him and finish him off. They were two hundred men who had devised this plot. One day His Eminence (s.a.w.s.) went alone out of Medina and they followed him. Suddenly one of them saw lice on his clothes and on account of this he began to scratch his body and back. He felt ashamed of his companions and went away from them. One by one, the same thing happened with each and everyone and they all went away. After that, the ,lice increased beyond limits

their throats choked and they could not even eat and drink, and they died within a period of two months. Some died within five days and some in ten, some in less and some in more; but none lived for more than two months. On account of the scourge of lice and hunger they were all destroyed. This lice were sent by Allah as a divine sign on .(.the enemies of His Holy Prophet (s.a.w.s

Like the scourge of frogs in the case of Musa (a.s.) Allah sent on the enemies of Muhammad (s.a.w.s.), who wanted to kill him, the scourge of rats and the rats destroyed them. The story of is that from the Arab infidels, Jews and others, two hundred people gathered in Hajj season in Mecca and decided to eliminate His Eminence (s.a.w.s.) and set out to Medina Munawwara with this aim. On the way, they halted at a place where they found a pond having water which was more clear and fragrant than the water they carried with them. So they threw away the water they were carrying and filled their water skins with that water and set out from there. After sometime, they halted at a place where there were many rats. Allah imposed the rats on them and they chewed up the water skins and all the water leaked out in the rocky area and they knew nothing about it. When they became thirsty, they found that there no water in their skins. They returned to the pond from which

they had filled water but the rats had reached there first and made holes in the edges of the pond spilling all the water in the rocky ground. They despaired of finding water and perished in thirst. Only one survived and he was writing the name of Muhammad (s.a.w.s.), on his tongue and stomach and saying: O Allah, I repent for my wrong deed. For the sake of the status of Muhammad (s.a.w.s.) remove this trouble from me. Thus he remained alive and Allah quenched his thirst. A caravan was passing by, which picked him up with the belongings of the dead along with their camels. And he was more patient in thirst than his she-camels. Then he came to Medina and accepted faith at the hands of the Prophet. His Eminence (s.a.w.s.) gave all the camels and .goods of the dead people to him

part٣

The miracle of blood's precedent is that, one day the Holy Prophet (s.a.w.s.) bled himself and gave the blood to Abu Saeed Khudri and asked him to bury it, but he drank it. His Eminence (s.a.w.s.) asked: What did you do with the blood? He said: I drank it. His Eminence (s.a.w.s.) said: I told you to bury it. He said: I have kept it in a safe vessel. His Eminence (s.a.w.s.) said: Never do this again. After sometime, His Eminence (s.a.w.s.) said: O Abu Saeed! Allah has made your blood and flesh unlawful on Hellfire because my blood and flesh has mixed up in it. Hearing this, forty hypocrites

laughed on His Eminence (s.a.w.s.) and said: He thinks that on account of mixing his blood in the blood of Khudri he would be free from Hellfire. Though he is a liar and we consider his blood impure. The Holy Prophet (s.a.w.s.) came to know this by divine revelation and he said: Allah will subject them to the punishment of blood and destroy them in it even though the Copts were not killed by the punishment of blood. After sometime, their nose and molars started bleeding. Their blood was mixing in their food and water and they were eating like that. They suffered this for forty days and .then perished

The miracle of famine afflicted the opponents of the Prophet like it had troubled the Egyptians during the period of Prophet Yusuf (a.s.). The Holy Prophet (s.a.w.s.) cursed the tribe of Bani Mudhir saying: O Allah make Your chastisement severe on them like in the time of Yusuf (a.s.). So Allah involved them in famine. Grain and cereals coming from other cities were purchased by them, before they could reach home, worms appeared in them and turned it into a foul smelling material and their money was wasted. Because of this, severe famine and hunger overtook them. They started by eating dead dogs and then bones of the dead and even dead bodies removed from graves, which they burnt and consumed. So much so, that there were cases of women who fed upon their children. At last they came to His Eminence (s.a.w.s.) and said: You

may be inimical to our men but what is the mistake of women, children and animals? His Eminence (s.a.w.s.) said: This punishment is for you, not for your children and animals. It is a benefit for them; and whenever Allah wants, He will recompense them in the world or hereafter. Finally the Prophet forgave them and prayed: O Allah, remove this calamity from them. Thus the famine was over and they became prosperous once again. Allah has mentioned the blessings upon them and said:

فليعبدوا رب هذه البيت الذى اطعمهم من جوع و امنهم من خوف

So let them serve the Lord of this House. Who feeds them against hunger and gives them security against fear.[۴۳۱]

Amirul Momineen (a.s.) has said that the like of the miracle of 'Tamas', in which belongings of the people of Firon turned to stones, was also conferred by Allah on Muhammad and Ali (a.s.). The story is that, one day an old man came with his son to His Eminence (s.a.w.s.) and said: O Allah's Messenger, I brought up my son and loved him very much and supported him with money etc. Now he has become rich, while I have exhausted my money and strength for him; and because of old age, I have become very weak as you can see. But he doesn't pay any attention to me and refuses to give me food to at least keep me alive. His Eminence (s.a.w.s.) asked that youth what reply he had. He said: Allah's Messenger, I don't have more than what is

needed for my wife and children. His Eminence (s.a.w.s.) asked his father: What do you say, O Shaikh? The old man said: Allah's Messenger, he is in possession of large quantities of wheat, barley, dates and figs and (also) dirham and dinar etc. He is very rich. His Eminence (s.a.w.s.) asked that boy to explain. He said: Sir, I have nothing at all. His Eminence (s.a.w.s.) said: Young man, fear Allah and behave nicely with your father. Allah will bless you. He said: I don't have anything. His Eminence (s.a.w.s.) said: All right, this month I will give on your behalf but after that you provide him. Then the Prophet told Usamah to give a hundred dirhams to this old man for a month's expense for his dependants and himself. When the next month started, the old man again came with his son and the son said: I don't have anything. His Eminence (s.a.w.s.) said: You have much wealth at present but by nightfall you will be poorer than your father and nothing will be left. The young man went away from there. Suddenly people who lived near his storehouse came and said: Take away all your grains from there and keep it somewhere else, because it smells badly. He went there and saw that his wheat, barley, dates and figs have all become rotten, dirty and smelly. They forced him to remove all that, so he employed laborers to carry away everything out of the town. Then he came back to his house along

with the laborers to pay their wages from the cash at home, but all of it had turned into stones. The laborers forced him to pay and he had to sell his clothes and household things to raise money for them and at last came out with empty hands. He became very helpless, not even having a day's rations. The shock also made him sick. Then His Eminence (s.a.w.s.) said: O those who are disobedient to their parents, take a lesson from this and beware that as just as properties and riches are destroyed in the world, in the same way the ranks prepared for him in Paradise shall also be replaced .by pits of Hell

After that the Imam (a.s.) said: Allah flays the Jews that even after seeing these signs, they left Allah and adopted calf worship. Beware, you also do not become like them. Companions asked: O Allah's Messenger, how can we become like them? His Eminence (s.a.w.s.) said: By falling into sin and by obeying a creature; and that you rely .on him to the exclusion of Allah. In that case, you will also be like them

Imam Hasan Askari (a.s.) said that Allah manifested a similar miracle on Ali (a.s.). It was that one of his followers wrote a letter from Syria: O Amirul Momineen (a.s.), I am occupied with my children and family, and I fear that if I leave them, they will be ruined, and I think my property will be destroyed in my absence. Although I want to come

and join your service. O Amirul Momineen (a.s.) help me. His Eminence (a.s.) sent a message to him: Gather your family members and hand over your property to them; then recite Salawat on all of them and say: O Allah, all this is entrusted to You, according to the order of your Wali, Ali Ibne Abi Talib (a.s.). And after that you come to me. The believer did that and set out from there. Muawiyah's spies informed him that so and so person has run away to Ali Ibne Abi Talib (a.s.). Muawiyah ordered his men to arrest his children, make them slaves and confiscate his wealth. When his servants went there, Allah made them resemble Muawiyah's children and like children of Yazid's confidants. They said: We plundered the wealth and arrested his family and children and sent them to be sold in the market. But when people saw them resembling the children of Muawiyah and his men, they refrained from purchasing them. Allah made them aware that they have been made to resemble the children of Muawiyah and associates of Yazid. When they became free from this, they feared that thieves would steal their wealth. But Allah arranged for that also. Whenever thieves came to steal it, the wealth turned into scorpions and snakes and stung them. Through this, many thieves died and others became weak. In this way, Allah protected their wealth. One day Ali (a.s.) asked that man: Do you want your children and wealth to come to you here? He said:

Yes. At that time His Eminence (a.s.) recited: O Allah, bring them here. Within a moment they came with their wealth before that man and nothing at all was reduced. The family members related all that had befallen them and how Allah made them resemble the children of Muawiyah and special men of Yazid and how Allah changed .their wealth into snakes and scorpions and how it stung the robbers etc

Ali (a.s.) said: Sometimes Allah shows such things to believers, so that their insights may deepen and shows to disbelievers so that no more excuse remains for subjecting .them to chastisement

Exegesis of Surah Baqarah: Verse ۲:۹۳

part ۱

:Regarding the Almighty's words

و اذ اخذنا میثاقکم و رفعنا فوقکم الطور خذوا ما اتیناکم بقوة و اسمعوا قالوا سمعنا و عصینا و اشربوا فی قلوبهم العجل بکفرهم قل بسئما یأمرکم به ایمانکم ان کنتم مؤمنین

And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: Evil is that which your belief bids you if you are [believers.[۴۳۲

:Imam Hasan Askari (a.s.) said that Allah says to Bani Israel: Remember that day

و اذ اخذنا میثاقکم و رفعنا فوقکم الطور

[And when We made a covenant with you and raised the mountain over you...[۴۳۳

When We took covenant from your elders and raised Mount Sinai above you, but you disbelieved when Musa (a.s.) brought Allah's commands to

you and informed that Muhammad (s.a.w.s.) and his successors are superior to all, you all became deniers.

خذوا ما اتيناكم بقوة

[Take hold of what We have given you with firmness...][۴۳۴]

And We had told them to hold firmly the duties We have sent to them and what We have granted them.

واسمعوا

[...and be obedient.][۴۳۵]

So that you have be fortunate and remain safe from physical pain and diseases.

قالوا سمعنا و عصينا

[They said: We hear and disobey.][۴۳۶]

And they said: We have heard your words but did not obey your commands; and they later revolted or kept their disobedience concealed at that time.

و اشربوا فی قلوبهم العجل بکفرهم

[And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief.][۴۳۷]

They became fond of calf worship because of their infidelity and they were ordered to drink that water.

قل بسئما یأمرکم به ایمانکم ..

[Say: Evil is that which your belief bids you...][۴۳۸]

O Muhammad (s.a.w.s.), tell them that your supposed faith, which prohibits you to believe in Muhammad and Ali (a.s.) and their successors, is indeed wrong.

... ان كنتم مؤمنين

[if you are believers.[۴۳۹...

If you have faith on Taurat of Musa (a.s.). But God forbid, Taurat does not order you to .(.deny Muhammad and Ali (a.s

Amirul Momineen (a.s.) has said that Allah reminded the Bani Israel people, who were present in the time of Holy Prophet (s.a.w.s.), about the condition of their ancestors who lived during the time of Musa (a.s.) and said: How We took covenant from them for Muhammad, Ali, their progeny and their companions, who are

:chosen for leadership of people and followers of Muhammad. Hence Allah says

و اذ اخذنا میثاقکم ...

[And when We made a covenant with you...[۴۴۰

.That is: Remember the time when We took covenant from your ancestors

و رفعنا فوقکم الطور

[and raised the mountain over you...[۴۴۱

That is: When they refused to accept what We wanted, We raised the Mt. Tur over .their heads

خذوا ما اتیناکم بقوۀ و اسمعوا

[Take hold of what We have given you with firmness and be obedient.[۴۴۲

قالوا سمعنا و عصینا

[They said: We hear and disobey.[۴۴۳

و اشربوا فی قلوبهم العجل بکفرهم

And they were made to imbibe (the love of) the calf into their hearts on account of [their unbelief.[۴۴۴

After that, His Eminence (a.s.) said: When Prophet Musa (a.s.) returned from Mount Tur, the people took to calf worship leaving the worship of Allah, Musa (a.s.) asked them: Tell me which of you have worshiped the calf so that I issue Allah's commands on him. But they feared Allah's command and denied worshipping the calf and everyone said: We have not worshipped the calf, others have done it. And they :backbit each other. So Allah relates Musa's (a.s.) words which he told to Samiri

و انظر الی الهک الذی ظلت علیه عاکفا لنّحرقنه ثم لننسفنّه فی الیم نسفا

and look at your god to whose worship you kept (so long); we will certainly burn it,...

[then we will certainly scatter it a (wide) scattering in the sea.[۴۴۵

It means: O Samiri, we will burn the god you worshipped, and break it up into pieces and throw it into the sea. By

the commands of Allah, rub it with a stone and throw its ashes into the sea. Then he ordered the people to drink the sea water. When they drank that water, those had whoever worshiped it, if their lips and nose were white they turned black and those who had black nose and lips they turned white. At that time Musa (a.s.) applied the .divine command among them

:Now Allah asks the Prophet to tell the Jews present during his time, that

قل بئسما يأمركم به ايمانكم ...

[Say: Evil is that which your belief bids you...[۴۴۶

O Muhammad, Allah took covenant from them about you, Ali (a.s.) and your progeny and believers and yet they falsify you. Tell them, if your faith orders you to disbelieve .in me, Ali (a.s.) and his progeny, such order is bad

..ان كنتم مؤمنين .

[if you are believers.[۴۴۷...

.According to your thinking, you believe in Musa (a.s.) and Taurat

After that the Imam (a.s.) said that Musa (a.s.) promised Bani Israel that when you are free from Firon and his people, I will bring a book from Allah containing rights, duties and commands. Thus when they got deliverance and they reached near Syria, according to his promise, Musa (a.s.) brought a book from Allah and gave it to them. In it was written: I don't accept the deed of one who does not respect Muhammad (s.a.w.s.), Ali (a.s.), their progeny, their companions, believers and their chosen people, O My people! Beware and bear witness that Muhammad (s.a.w.s.) is superior to all the people of the

world and Ali (a.s.) is his brother, heir of his knowledge and leader of his community; and he is superior to all after him; and his progeny (a.s.) is superior to the families of .all apostles and their companions are superior to all companions of all prophets

Bani Israel said: O Musa! We don't accept this command. It is very great and we find it difficult. We believe in only such commands as we feel easy. When we accept this law, we will say that our prophet is better than other prophets, his family is better than the families of all prophets and his companions and we people are most distinguished and we don't agree of the excellence of those whom we have neither seen nor recognize. At that time Allah ordered Jibraeel (a.s.) and he separated a huge piece of the mountain of Palestine, equal to the army camp of Musa (a.s.), that is a farsakh in length, and lifted it over their head in the air and said: Accept the law brought by Musa (a.s.) or I will drop the mountain and crush you. Seeing this, they became frightened and restless as usually happens and asked Musa (a.s.) what to do. Musa (a.s.) ordered them to prostrate before Allah, first putting their forehead on the ground and then the right cheek and after that the left and say to Allah: O Allah, we have heard and obeyed, and are pleased with your command. They prostrated in the way they were told to and mentioned

the same words but in their minds and hearts they were opposed to this. They were inwardly saying: We heard and disobeyed what you say. They put their cheeks on the ground but their prostration was not for Allah; rather they wanted to see if the mountain falls on them or not and for the same reason they put their left cheek on the ground; but their action was not as commanded by Allah. Seeing this, Jibraeel (a.s.) told Musa (a.s.) that some people are disobeying, but Allah has ordered me to remove the mountain from them as Allah only acts according to their apparent behavior in the world so that their blood may be safe and they remain in peace. While in the hereafter, their matter shall rest in the hands of Allah and He will punish them for their faith and intentions. And they saw that the mountain broke into two pieces. One piece rose higher and higher and vanished in the sky as they watched. The other part fell down like fire on the earth and vanished underground and disappeared from their .sight

part ۲

Seeing this, they said: How wonderful! One piece of the mountain was raised high like a pearl and another vanished becoming fire into the ground. Musa (a.s.) said: The piece that arose and reached the sky and Paradise, it has increased in volume to such an extent that none except Allah knows its increase. And Allah has ordered that from it, palaces and houses in Paradise, different kinds of

provisions as promised to virtuous people, trees, gardens and different kinds of fruits, beautiful houries and boys that look like scattered pearls and many wonderful things .should be prepared for those who believe in Taurat

The piece that fell down and vanished underground, has reached Hell and Allah has ordered that from it should be prepared palaces and houses having different kinds of chastisements promised for the disbelievers. For example, fire of sea and pus which will flow from the bodies of Hell dwellers, tanks of dirty pus, canals of blood, pus of wounds and flames; mace wielding angels, cactus plants, snakes and vipers, shackles, iron collars and chains, and different kinds of difficulties and punishments .for those who do not believe in the laws of Taurat

Then the Holy Prophet (s.a.w.s.) asked Bani Israel: Are you nor afraid of divine chastisement that you refuse the excellence of Muhammad, Ali (a.s.) and their ?progeny

Someone asked: O Amirul Momineen (a.s.), the raising of the mountain over the heads of Bani Israel who did not accept the commands of Allah was a miracle of Musa (a.s.). Has Allah given such a miracle to the Prophet (s.a.w.s.)? Ali (a.s.) replied: I swear by the One Who sent him as a true Prophet, that from Adam (a.s.) to Muhammad (s.a.w.s.) no miracle was given to any prophet, a like of which or better than which was not given to the Holy Prophet (s.a.w.s.). Indeed a miracle like this was also given to Prophet Muhammad (s.a.w.s.) and its story is that when

the Holy Prophet (s.a.w.s.) declared his prophethood in Mecca and disclosed Allah's intentions, all Arabs became his enemy and made plans to kill him; and I was the first to accept Islam and I took oath of allegiance on Monday and prayed with him on Tuesday. For seven years, I prayed with the Prophet alone, till a few people became .Muslims

After that, Allah helped His religion. Thus a group of polytheists came to His Eminence (s.a.w.s.) and said: O Muhammad, you think that you are the prophet of the Lord of the worlds and you are not even content with that; you consider yourself chief of all prophets and the most excellent of them. If you are a prophet, as you claim to be and relate miracles of other prophets, you also show your miracle. As you say that Nuh (a.s.) showed the miracle of deluge and all infidels drowned and he, along with the believers boarded the boat and were saved. And as you mention about Ibrahim (a.s.) that fire became cool for him and he remained safe. About Musa (a.s.) you say that the mountain was raised above the heads of his followers and at last they accepted faith in disgrace. You also talk about Isa (a.s.) that he informed about what they had eaten .and what they stored at their homes

These polytheists divided into four groups. The first group demanded the miracle of Nuh (a.s.). The second, miracle of Musa (a.s.). The third group sought the miracle of Ibrahim (a.s.) and the

.(.fourth was seeker of the miracle of Isa (a.s

His Eminence (s.a.w.s.) said to all of them: Apparently I have been sent to warn you and brought a clear sign to you, which is the Quran. You, other nations and all Arabs are helpless against it although it has come in your language. Thus it is a clear argument on you and the generations after you. And to ask for additional signs from Allah is not appropriate for me. It is only necessary for the apostle to give the message through his truthfulness to those who accept it. It is not right for him that after establishing his argument, he requests Allah what the people demand from him as they don't know whether the request is good for them or not. At that time, Jibraeel (a.s.) appeared and said: O Muhammad (s.a.w.s.) after durood and salutation, Allah says: Now I will show these signs for these people and they will deny them, except those whom Allah protects; they will be safe. But I shall increase your proof and clarify it more and show it. To those who seek the miracle of Nuh (a.s.), tell them to go towards Mount Abu Qubais. And when they reach the foot of that mountain, they will soon witness the miracle of Nuh (a.s.). And when they get caught in the whirlpool, they should hold the hands of Ali (a.s.) and his two sons and ask them to save their lives and these personalities shall be ahead of them. To the

group that wants to see the miracle of Ibrahim (a.s.) say: Go out of Mecca wherever you like, you will see the fire of Ibrahim (a.s.) and when you are caught in it, you will see a lady in the air, hanging a corner of her chador. You catch it and you shall be saved and the fire will go away from you. Tell the third group: Go to the Holy Kaaba, and you will soon see the miracle of Musa (a.s.) and my uncle Hamza (r.a.) will save you from it. Direct the fourth party, whose leader is Abu Jahl, to stay near you so that they can get the information of all three miracles and the miracle they want to see will be manifested here only. Then Abu Jahl, the accursed told the three parties to go to the designated places: So that you learn about the falsehood of Muhammad. Thus the first group went towards Mount Abu Qubais. When they reached at its foot, water started flowing from beneath the ground and it began to rain without clouds from the sky. The rain was so heavy, that water reached up to their mouths and they were caught in it, so they had to take refuge at the mountain top. As they climbed, the water was also rising high, till they reached the top and there was no way to escape. They were certain to be drowned because there was no other way. Suddenly they saw Ali (a.s.) at the top with a

boy at his right and a boy at his left. Ali (a.s.) called out to them: Hold the hand of anyone of us. They had no other way; helplessly some of them held the hand of Ali (a.s.) and some held the hand of one or the other son. Then holding their hands, Ali (a.s.) began to descend the mountain and the water began to recede till they reached the bottom. Some water went into the earth and some evaporated to the sky. Then Ali (a.s.) came along with them to the Holy Prophet (s.a.w.s.). The people were crying and said: We give witness that you are the chief of all apostles and the most superior of them. We have seen the sign of Nuh's Deluge and Ali (a.s.) and his two sons, who were with him, but now they are not seen, saved us. His Eminence (s.a.w.s.) said: They were Hasan and Husain (a.s.) who will be born in my brother's house and they are the chiefs of the youths of Paradise and their father is better than them. O people, remember the world is like a deep ocean; many have drowned in it and to escape it, the only way is the Ark of Aale Muhammad (a.s.); and they are Ali (a.s.) and his two sons who will be born very soon and others of my Ahlul Bayt (a.s.) who are the best of people. One who .boards this boat, will be safe, and one who leaves it, will drown

After that His Eminence

s.a.w.s.) said that in the hereafter, Paradise and Hell are like examples of oceans and) these people are like boats of my Ummah; they will take their friends and followers .across from Hell and make them reach Paradise

Then he asked Abu Jahl: Have you heard what the people said? He said: I have heard and now I am waiting for the second and third parties. At that time, the second party came crying. They were saying: We witness that you are the chief of the apostles and the most excellent of all people. We had gone into the desert, discussing your words when suddenly we saw the sky split and sparks of fire fell down. We saw the ground split and flames arose from it till the ground was full of fire and we felt very hot and slowly our skin started burning and we were sure that we would be reduced to ashes. We were amazed, that inspite of its intensity, the fire did not reach our heads. At that time, we saw the figure of a lady in the air, a corner of whose chador was hanging below. She brought the corner near our hands and somebody announced from the sky: If you want to escape, hold on to a thread of the chador. We all caught hold of a thread each and that lady flew high in the air taking us and we passed through the sparks and flames but they caused us no harm. Neither the threads found us heavy and

nor, inspite of being so thin they slipped from our hands. Thus we crossed the fire with her and came to our homes safely. And after that we came out of our houses, gathered in one place and came to you. Now we understand that there is no escape from your religion and you. You are the best support for all and you are truthful and trustworthy in words and wise in your acts. His Eminence (s.a.w.s.) told Abu Jahl: This is the second group to which Allah showed His signs. Abu Jahl said: I am waiting to meet the third group and listen to what they say. His Eminence (s.a.w.s.) asked the second group that had accepted faith: Do you know who the woman is, through whom Allah helped you? They replied: No, we don't know. His Eminence (a.s.) said: She is my daughter, Fatima (s.a.); she will born in future and will be the chief of all ladies of the world. When Allah gathers people on Judgment Day, an announcer will announce from Allah's side: O people! Close your eyes so that Fatima binte Muhammad (s.a.), Chief of the ladies of the world, may pass over the Sirat bridge. All will close their eyes and Fatima (s.a.) will pass over the bridge. At that time everybody will close their eyes except for Muhammad, Ali, Hasan, and Husain (a.s.), their descendants and their family members, because they would be her Mahram (close relatives). When she enters Paradise, her chador will be spread on the

Sirat bridge, a corner of which will be in the Field of Gathering. Then an announcer from Allah will announce: O devotees of Fatima (s.a.), catch hold of a strand of her chador. Hearing this, all the followers of Fatima (s.a.), chief of the ladies of the world, will cling to the threads of her chador and they number more than two thousand They asked, O Allah's Messenger, how many does Fiyam denote? His .(فیام) Fiyam .Eminence (s.a.w.s.) replied: Its represents one million

part ۳

After that, the third party came wailing and saying: We give witness that you are the Messenger of Allah and chief of all creatures and Ali (a.s.) is superior most among all the successors of prophets and your progeny is superior to the progenies of all apostles, your companions are superior to the companions of all the prophets, your followers are superior to the followers of all other apostles. We have seen such miracles and proofs from you that no excuse is left for us. His Eminence (s.a.w.s.) asked: What did you see? They replied: We were sitting under the shade of the Holy Kaaba discussing about you and your claims that you brought resembling Musa (a.s.); and were laughing at these things. At that time the Holy Kaaba rose up from its place above our heads and we were shocked to see this. We could not even dare to move. At that moment, your uncle, Hamza (r.a.) arrived and took out a spear and balanced the Kaaba on its tip even

though it was so big. He kept it raised above our heads and asked us to get out from under it and we moved out fast. He then said: Move away, and we moved away from there. Hamza then removed the spear and the Kaaba returned to its original place. Seeing this miracle we became Muslims and have come to you. His Eminence (s.a.w.s.) told Abu Jahl: The third party has also come to you and reported what it saw.

Abu Jahl said: God knows whether they are right or wrong. Whether it really happened or it is a product of their imagination. But I asked for the miracle of Isa (a.s.). If I see it, it will be incumbent on me to believe you, otherwise it is not necessary for me to verify them. His Eminence (s.a.w.s.) said: O Abu Jahl. If inspite of their majority and intelligence it is not incumbent on you to verify them, how you verified the excellence of your ancestors and wickedness of your past enemies? And when China, Arabia and Shaam is mentioned, how do you verify it, even though informers of those places will indeed be less than those who have described this miracle to you? Besides, there are many who saw it with their own eyes, who never agree on false matters, that they would act on conjecture and no one passed by them who has falsified them. O Abu Jahl, beware, all the parties who have seen those miracles, it is evidence on them and what

.you heard from them, is evidence on you

Then the Prophet said to the third party: This Hamza, uncle of Messenger obtained a the high status because of his true love and faith for Muhammad and Ali Ibne Abi Talib (a.s.). See how he prevented Kaaba from toppling on you and in the same way he will save you from fire in the hereafter. People asked: O Allah's Messenger, how will that be? His Eminence (s.a.w.s.) said: A large group, whose strength nobody knows except Allah, will be trying to cross the Sirat Bridge but they will be prevented from this by a wall of Fire. Most of them will be sinners among them and they will be forbidden to pass over the bridge to enter Paradise. They will cry out: O Hamza, do you see our condition? And Hamza (r.a.) will ask me and Ali (a.s.): Do you see how my friends are crying out for assistance? I will tell Ali the Wali of Allah: Help your uncle to assist his friends and free them from Hell. Ali Ibne Abi Talib (a.s.) will bring a spear by which Hamza (r.a.) used to fight the enemies of Allah, and give it to his uncle saying: O uncle of the Prophet and his brother, take this spear and relieve your friends with it just as you helped them in the world from the enemies of Allah. Thus, Hamza (r.a.) will put his spear on the walls of fire, which would be hindering the people from crossing the

bridge entering Paradise. He will push the walls and they would recede to a distance of five hundred years' travel. Then he will ask his friends to cross the bridge and they will pass over it safely without fear of Hellfire and enter Paradise, successful and .victorious

After that His Eminence (s.a.w.s.) told Abu Jahl: The third party has also seen the signs of Allah and miracle of the Messenger (s.a.w.s.), now your request is left, tell me which sign you want to see? He said: You say that Isa Ibne Maryam informed about things they had eaten and things they stored in the house; you tell me what I ate today and what is stored in my house? And since you claim that Allah has given you more excellence than Isa, you also tell me what I did after the lunch? His Eminence (s.a.w.s.) said: I will inform you what you ate and Allah will disgrace you in your request. If you believe in Allah, you will not be harmed and if you persist in your infidelity, your disgracefulness will be more in the hereafter than the world and you will not escape .from it

Abu Jahl said: Reply to my question. His Eminence (s.a.w.s.) said: Abu Jahl, today you ordered for chicken Kebab and when you wanted to eat and stretched your hand towards it, your brother Abu Jatri bin Hassham came and asked permission to enter the house but because of your miserliness, you feared that he would eat from it, so you hid

it under your skirt and did not open it till he went away. Abu Jahl said: O Muhammad, you have lied. There is not an iota of truth in it and I have not eaten chicken and left some from it. Now tell me, according to your opinion, what did I do after eating? His Eminence (s.a.w.s.) said: You had ٣٠٠ dinars of your own and ten thousand entrusted to you by people. Some deposited a hundred, some two hundred, three hundred, five hundred, seven hundred and some had kept a thousand etc with you, and their money was kept in separate bags; but you decided to embezzle it and told everyone that you don't owe anything to them. And today you ate the chicken's breast and kept the rest of it aside. And you happily buried all entrusted money thinking that it now belongs to you. But what Allah has decided is something else. Abu Jahl said: O Muhammad, what you said is not true and neither more nor less of this has happened and I have not buried anything and the amount of ten thousand dinars which was entrusted to me, has been stolen. His Eminence (s.a.w.s.) said: O Abu Jahl! I don't say anything of my own. Jibraeel Amin is present here and he conveys what Allah says. After that His Eminence (s.a.w.s.) asked Jibraeel (a.s.) to bring that chicken from which he had eaten and all of a sudden that chicken arrived there. His Eminence (s.a.w.s.) said: O Abu Jahl! Do

you know this chicken? He said: No, and I have not eaten from it; you don't know anything and such chickens are many in the world that some part is eaten from it. His Eminence (s.a.w.s.) said: O chicken, Abu Jahl give a lie to Jibraeel (a.s.) and Allah's also. Now you give witness about my truth and Abu Jahl's lie. The chicken spoke up by Allah's command and said: O Muhammad (s.a.w.s.), I give witness, that you are the Messenger of the Lord of the worlds and the chief of the whole world and Abu Jahl is the enemy of Allah, the Exalted; and he denies all this knowingly. He has eaten a side of mine and left the remaining part. You have informed him about it and summoned me here to falsify him; curse of Allah and of all those who curse, be upon him. Besides being an infidel, he is also a miser. When his brother asked permission to enter, he feared that his brother may not eat a morsel and he hid me under his skirt. O Prophet! You are the most truthful of all and Abu Jahl is accursed and a confirmed liar. Then His Eminence (s.a.w.s.) said to Abu Jahl: Is this miracle not sufficient for you? Now accept faith so that you be safe from Allah's chastisement. Abu Jahl said: In my opinion all this is superstition and imagination. His Eminence (s.a.w.s.) said: Between seeing and hearing this chicken and hearing all Quraish and Arabs, do you find

any difference? He said: Nothing. His Eminence (s.a.w.s.) said: Whatever you see and feel, is it all mere imagination? He said: It is not. His Eminence (s.a.w.s.) said: Then this is also not imaginary, otherwise how can it be true that you see anything in the world and believe it? After that His Eminence (s.a.w.s.) touched the eaten part of the chicken and more flesh appeared than it had before. His Eminence (s.a.w.s.) said: O Abu Jahl, have you seen this miracle? He said: O Muhammad, I have no confidence and trust on you. After that His Eminence (s.a.w.s.) asked Jibraeel (a.s.) to bring what this enemy of Allah has buried. That very moment, all the bags of ١٠٣٠٠ dinars came before His Eminence (s.a.w.s.). His Eminence (s.a.w.s.) picked up one and said: Call such and such person. He came and he was the owner of that money. The Prophet said: This is your bag that Abu Jahl had embezzled; and he returned it to him. Then he called, one by one, all the owners of the money and returned all ten thousand dinars; Abu Jahl was badly humiliated. Finally three hundred dinars remained with the Prophet. His Eminence (s.a.w.s.) asked Abu Jahl to bring faith: so that you would get these ٣٠٠ dinars and Allah would bless you and you would be richer than all Quraishites. He said: I don't believe all this but I am taking the dinars as they belong to me. And he tried to reach out to them but His

Eminence (s.a.w.s.) asked the chicken to prevent Abu Jahl and remove him away from the dinars. As soon as the chicken heard the Prophet's order it jumped up, caught Abu Jahl in its beak and carried him up and finally left him on the roof of his house. Then His Eminence (s.a.w.s.) distributed the dinars among the poor and told the people: O my companions, Allah manifested His miracle for Abu Jahl but he remained an infidel and continued to disbelieve. And this bird would be one of the birds of Paradise and it would fly about there. There are many birds like big camels with colored stripes that fly between the earth and the sky. Whenever a believer wants to eat any of them, it drops by itself; its fur and feathers separate and it becomes clean, then it is automatically baked and the believer eats its flesh from one side. When the believer is satisfied and praises Allah, the bird becomes alive again, returns to its original condition and starts flying. It also becomes proud of itself and says: Who can be like !me, that a friend of Allah has eaten my flesh by Allah's command

After that, the Prophet (s.a.w.s.) said: O people, be friendly with us and our friends also. This Zaid Ibne Haritha and his son, Usama, are from our special friends. Be friendly with them. I swear by One, Who sent me as a true prophet, you will benefit from their love. On Judgment Day, they will come along with

their group of their friends (whose strength will be more than the members of Bani Rabi and Mudhir) to Ali (a.s.) and say: O brother of Prophet, these are your followers. Then Ali (a.s.) will allow them to pass over the Sirat bridge and they will pass over it safely and enter the garden. None from my followers can cross the Sirat Bridge and enter the garden unless and until Ali (a.s.) allows them to pass. If you want to enter the garden, be a friend to Muhammad and his purified progeny and befriend their friends. And if you want Muhammad (s.a.w.s.) to make your status high near Allah, then have faith in Muhammad, Ali (a.s.) and his devotees and try to fulfill your rights and duties towards them. Thus, O my followers, Allah will allow you to enter this garden and an announcer will announce: O people, you entered here because of My Grace. Now divide yourself according to your faith and duties towards your brothers in faith; means those who have fulfilled his duties towards the believers and loved them and who paid the poor rate, his status will be higher than others; so much so, that their palaces and houses will be so higher that their distance will be of a hundred .thousand years' travel from each other

Exegesis of Surah Baqarah: Verse ۲:۹۴-۹۶

:Regarding the Almighty's words

قل ان كانت لكم الدار الاخرة عندالله خالصة من دون الناس فتمنوا الموت ان كنتم صادقين و لن يتمنوه ابدا بما قدمت ايديهم و الله عليم بالظالمين و لتجدنهم احرص الناس

على حيوة ومن الذين اشركوا يوّد احدهم لو يعمّر الف سنۀ و ما هو بمزحزحه من العذاب ان يعمّر و الله بصير بما يعملون

Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust. And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.[۴۴۸]

Simply: Say (O Muhammad) to the Jews that if you think that the abode of the hereafter is only for you, to the exclusion of others, you must wish for death if you are true in your claim. Although due to the bad deeds they have earned, they would never wish such a thing. Allah is well aware of the unjust people. You will find that the Jews are most greedy to live for a long time among all the people. Some of them even wish to live for a thousand years. Although even if they live for that long, they will not be able escape divine chastisement. The Almighty Allah is well aware of their deeds.

Imam Hasan Askari (a.s.) says that Imam Hasan Mujtaba (a.s.) narrated that when

Allah rebuked the Jews through Muhammad's words verbally and ended their all excuses, setting up clear arguments on them, by which it was proved that Muhammad (s.a.w.s.) is the chief of all apostles and most superior to them and Ali (a.s.) is the chief of successors and after His Eminence (s.a.w.s.) is most excellent of all creatures and his progeny and family are the leaders of Muslims, and cancelled all their excuses and they could not argue about it, they became arrogant and said: We don't understand you, but we say that Paradise is solely for us and you, O Muhammad, Ali, your religion, your community and your believers have no share in it and we have been involved with you and put to trial. We are friends of Allah and His obedient people and our prayer is accepted and our Lord never rejects our prayer. :(.When they argued in this way, Allah sent this revelation on His Prophet (s.a.w.s

قل ان كانت لكم الدار الاخرة عندالله خالصة

[Say: If the future abode with Allah is specially for you...[۴۴۹

...O Muhammad (s.a.w.s.) tell these Jews that if Paradise and its grace

من دون الناس ... ...

[to the exclusion of the people...[۴۵۰...

it is indeed for you; and Muhammad, Ali, their progeny, companions, believers and... people of Muhammad have no interference in it, and you are put to trial by Muhammad (s.a.w.s.) and his progeny and your prayer is never rejected and every ...time it is accepted

فتمنّوا الموت ...

[then invoke death...[۴۵۱...

,then your community should express a desire to die because Muhammad...

Ali and their progeny say that we are friends of Allah and you are opponents of Islam and not included in them and our prayers are accepted. O Jews if you are sure of this, ...express your desire to die

ان كنتم صادقين

[if you are truthful.[۴۵۲...

If you are true in your claim that your prayer is accepted soon, you pray: O Lord, those who are liars from us and our opponents, give them death so that we all true people can live in peace and Your proof might be more clear, which has become obligatory .before

After this His Eminence (s.a.w.s.) said: If anyone of you says like this, saliva will choke .in his throat and he will die at once

The Jews knew very well that only Muhammad and Ali (a.s.) and those who testify for them are truthful, so they did not dare to pray like this, because they knew that if they :prayed thus, they would themselves die. Then Allah says

و لن يتمنوه ابدا بما قدمت ايديهم ...

[And they will never invoke it on account of what their hands have sent before...[۴۵۳

The Jews who sinned in refusing to have faith in Allah, His Messenger, his brother Ali .(a.s.) and his progeny, will never desire to die

و الله عليم بالظالمين

[and Allah knows the unjust.[۴۵۴...

And Allah is All Aware of the polytheists and wrong doers, that they will not desire to die because they know that they are themselves liars. That is why Allah silenced them ,through His clear argument and told them to curse the liars

so that they abstain from it and weak people may know that they themselves are :liars. Then Allah says

و لتجدنهم احرص الناس على حيوة

[And you will most certainly find them the greediest of men for life...[۴۵۵

O Muhammad (s.a.w.s.) you will find them greediest. The reason is that they are disappointed from divine grace of Paradise because they know that they will not get ...any share of the good things of Paradise

و من الذين اشركوا...

[greedier) than even those who are polytheists...[۴۵۶)

and they are also greedier than the polytheists (Magians) in wishing for a long life... because they consider blessings to be restricted to the world and have no hope of well being in the hereafter. That is why they are most greedy for life. Now again Allah :describes the qualities of the Jews and says

يوّد احدهم لو يعمّر الف سنة و ما هو بمزحزحه من العذاب ان يعمّر

every one of them loves that he should be granted a life of a thousand years, and... his being granted a long life will in no way remove him further off from the [chastisement...[۴۵۷

Some of them desire to live for a thousand years although getting a long life will not :save them from Allah's chastisement. And in this verse

لو يعمّر الف سنة و ما هو بمزحزحه من العذاب ان يعمّر

and his being granted a long life will in no way remove him further off from the... [chastisement...[۴۵۸

Thus it clarifies that it is not only their wish, even if they get a long life they will not be spared from

.chastisement

:Then Allah says

و الله بصير بما يعملون

[and Allah sees what they do.[۴۵۹...

Allah is the knower and will reward them according to their deeds and will be just with .them and not oppress them

Imam Hasan (a.s.) said: When the Jews dreaded to make this wish and Allah ended their excuses, a group of them came to His Eminence (s.a.w.s.), frightened and helpless, and asked: O Muhammad (s.a.w.s.) only you and your sincere believers and your brother and successor, Ali, their leader and most excellent of all are the ones whose prayers are accepted? His Eminence (a.s.) replied: Yes. They said: If it is so, ask Ali to pray for the son of our richest man, who is very young and handsome, but is suffering from leprosy, so all have abandoned him. No one goes near him and no one mixes with him. He is given bread over the point of a spear (from a distance). His Eminence (s.a.w.s.) said: Bring him here. They brought him and the Prophet and his companions saw that his face had become very ugly. The Prophet said to Ali (a.s.): O Abul Hasan, pray for his recovery and Allah will accept your prayer in his favor. Ali (a.s.) prayed for him and he was cured before the prayer ended, and he became more handsome than he was before. The Messenger of Allah (s.a.w.s.) said: Young man bring faith in Allah, Who has cured you from your affliction. He said: Allah's Messenger, I have believed; and his faith became very nice. Seeing

[this, his father said: O Muhammad, you have done injustice to me...[۴۶۰

And worship Allah so that Allah gives you a great reward and fight with the enemies of Allah and make your ages less so that you obtain a long life in hereafter and spend your wealth in fulfillment of obligatory rights, so that your wealth increases in Paradise. Many people came forward and said: O Allah's Messenger we are weak in health and we cannot go to the battlefield. Our wealth is very less and cannot save more on account of expenses of our children and family. What should we do? His Eminence (s.a.w.s.) said: You should be sincere by tongue and heart. They asked: How? His Eminence (s.a.w.s.) said: Love Allah and His Messenger, Muhammad (s.a.w.s.) and Wali of God and successor of Messenger, Ali Ibne Abi Talib, and their followers and friends and our brothers in faith, and invoke Allah by tongue, Who is capable of fulfilling your needs and recite durood on Muhammad and his progeny .(a.s.); Allah will grant a great reward for this

Exegesis of Surah Baqarah: Verse ۲:۹۷-۹۸

part ۱

:Regarding the Almighty's words

قل من کان عدو لجبرئیل فانّه نزّله علی قلبک باذن الله مصدقا لمّا بین یدیه و هدی و بشری للمؤمنین من کان عدو لله و ملائکته ورسله و جبرئیل و میکال فانّ الله عدوٌ للکافرین

Say: Whoever is the enemy of Jibraeel- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers. Whoever is the enemy of Allah and

His angels and His apostles and Jibraeel and Mikaeel, so surely Allah is the enemy of [the unbelievers.[۴۶۱

Imam Hasan Askari (a.s.) narrates that Imam Hasan Mujtaba (a.s.) said: Allah cursed the Jews in these verses, since they were inimical to Jibraeel (a.s.) because he brought Allah's commands regarding the Jews that were despicable to them. Allah also censures them and the Nasibis, for their enmity to the angels, as they came to help and advise Ali Ibne Abi Talib (a.s.) against the infidels and they used to disgrace :with their swords the enemies of Allah and the Prophet. And Allah says

قل من كان عدو لجبرئيل

[Say: Whoever is the enemy of Jibraeel...[۴۶۲

O Muhammad (s.a.w.s.) say, those Jews who are inimical to Jibraeel (a.s.) because he forbid Daniyal (a.s.) to kill Nebuchadnezzar as he was not guilty, till the command of Allah reached to them which they knew at that time. Hence the remaining infidels from the enemies of Muhammad and Ali (a.s.), are enemies of Jibraeel (a.s.) because Allah sent him to help Ali (a.s.) and to be victorious on enemies and those who are inimical to Jibraeel (a.s.), because he helped Muhammad and Ali (a.s.) and obeyed the command of Allah, Allah will destroy him with His command and he will die in fury and .anger

... فانّه نزّله على قلبک باذن الله...

[for surely he revealed it to your heart by Allah's command...[۴۶۳...

Because, O Muhammad, he has brought this Quran on your heart. In the same way :Allah says

نزل به الروح الامين على قلبک لتكون من

المؤمنين بلسان عربی مبين

The Faithful Spirit has descended with it. Upon your heart that you may be of the warners. In plain Arabic language.[۴۶۴]

That is, Jibraeel Amin brought this Quran on your heart, because you warn the people of Allah's anger in your Arabic language.

Then Allah says:

مصدقا لما بين يديه ...

...verifying that which is before it...[۴۶۵]

That is, Jibraeel (a.s.) has brought this Quran on your heart, which testifies Taurat, Injeel, Zaboor and Scroll of Ibrahim etc. and it (Quran) supports these books.

The Messenger of Allah (s.a.w.s.) said: The Quran is a clear light, a strong rope, of high status, greatest intercessor, a great excellence and a big success. One who seeks light from it, it will illuminate him with its light and those who attach their matters with it, it will keep them safe; to those who hold it tight, it will give deliverance. One who does not keep himself aside from Allah's commands, Allah will raise his status and those who seek cure through it, Allah will cure them. Those who give priority to it than other books, Allah will give them guidance and those who search guidance in books other than Quran, Allah will keep them in misguidance; and those who make a habit of it, Allah will make them virtuous and successful and those who make it their supporter, Allah will make them reach Paradise. That is why Allah says:

و هدیً و بشری للمؤمنين .

and guidance and good news for the believers.[۴۶۶]

On Judgment Day, a thin weak man will be brought before

Allah and recitation of Quran will say: O Lord! I kept him thirsty during the day and awake during the nights and made his desire strong for Your grace and increased his hopes for Your rewards. Now, O my Lord, fulfill his desires whatever he and I expect from You. Then Allah orders: Give kingship in his right hand and Paradise in his left and join him with the houries who are his wives, and give clothes of Paradise to his parents, the like of which is not found in the world. At that time, all will look at them with envy and the parents will be surprised also, and say: O Allah, are these clothes conferred to us, whereas our deeds were not worthy of them? At that time, a crown will be put on their heads, that none have seen or heard or imagined. Then Allah will say: This is the reward for teaching the Quran to your child, for giving him knowledge of Islam and making him devoted to Muhammad and Ali (a.s.); because they have a great status near Me. I never accept anyone's deed without their friendship and enmity of their enemies, even if one has given in charity enough gold to fill the space .from earth to sky

و بشری للمؤمنین

[and good news for the believers.[۴۶۷...

This glad tiding will be given on Judgment Day to one who is a follower of Muhammad, .Ali and his progeny

:Then Allah says

من کان عدوٌ لله ...

[Whoever is the enemy of Allah...[۴۶۸

That is, one who

is an enemy of Allah, because He graced Muhammad, Ali, and his purified progeny. And the enemy of Allah is one whose ignorance is so much that he says: Allah is our enemy, who gave such excellence to Muhammad and Ali (a.s.), which they claim, and we bear enmity to Jibraeel (a.s.) as Allah made him a helper of Muhammad and Ali (a.s.) against their enemies and in this way he became the helper of all apostles.

..و ملائكته ...

[and His angels...]۴۶۹...

And those who are enemies of Allah's angels, who were sent down to assist the believers and their friends.

و جبرئيل و ميكال ...

[and Jibraeel and Mikaeel...]۴۷۰...

Enemies of Ahlul Bayt (a.s.) say: We are disgusted with Jibraeel, who is a helper of Ali. And those who are enemies of Musa, Isa and other apostles, who invited them to the prophethood of Muhammad and Imamate of Ali (a.s.), and those who are enemies of Jibraeel and Mikaeel. These are words of an accuser when the Holy Prophet said about Ali (a.s.) that Jibraeel (a.s.) is to his right, Mikaeel (a.s.) to his left, Israfeel (a.s.) to his back and Israel, the angel of death, to his front; and Allah sees him with pleasure from His empyrean and He is the helper and guide of him. Hearing this an accuser said: I am disgusted of Jibraeel and Mikaeel and other angels that are always with Ali as Muhammad says. That is why, Allah says that those who are enemies of Ali Ibne Abi Talib (a.s.) due to bigotry...

فانّ

الله عدوٌ للكافرين .

[So surely Allah is the enemy of the unbelievers.[۴۷۱

Hence Allah is also an enemy of disbelievers. He would deal with them as one enemy deals with another, and will involve them in different types of terrible chastisements.

The cause of revelation of these two verses is that bad word said about Jibraeel and Mikaeel (a.s.) and other angels, and the accusers who are enemies of Allah said worse about Allah and Jibraeel and Mikaeel (a.s.) and about other angels of Allah. The accuser said: Muhammad has always narrated the particular proficiency of Ali (a.s.) and his God-given excellence and in between said that Allah informed me about this and sometimes that Jibraeel is to his right, Mikaeel to his left; and Jibraeel was proudly saying that I am to the right of Ali (a.s.) and Mikaeel is to his left. So right is better than left. Just as a companion who sits at the right side of a king is proud of himself that he is better than one who sits to the left. In the same way, they both (Jibraeel and Mikaeel) think about Israfeel (a.s.) who remains behind and the angel of death who walks ahead; they become proud and say that right and left angels are better than angels of front and back. And just as the trusted person who remains close to the king, is proud of himself that he is better than other companions.

Sometimes the Holy Prophet (s.a.w.s.) used to say that angels who love Ali Ibne Abi

Talib (a.s.) more, are more proximate than other angels to Allah. Angels swear in this way: I swear by One who gave superiority to Ali (a.s.) over all the world after .(.Muhammad Mustafa (s.a.w.s

And sometimes he used to say: Angels of the skies are as fond of looking at Ali just as a mother is fond of looking at her righteous son who is alive, after she has lost ten sons. Upon hearing this, the Nasibis used to say: O Muhammad, how many times will you mention Jibraeel, Mikaeel and other angels? It is only to exalt Ali. And we are disgusted of that God, Who leaving all the world, just talks of Ali; and are also disgusted with Jibraeel, Mikaeel and other angels who consider Ali the best after Muhammad. We are also disgusted of all the prophets who gave priority to Ali after .Muhammad

part ۲

The story is that when the Holy Prophet (s.a.w.s.) came to Medina, the Jews, who were enemies of Allah, came with Abdullah Bin Surya to His Eminence (s.a.w.s.). Ibne Surya asked His Eminence (s.a.w.s.): O Muhammad, what is the condition of your sleep? Because we know about the sleep of prophets. His Eminence (s.a.w.s.) said: My eyes sleep, but my heart is awake. Abdullah said: That is right, now tell me whether the child is created from the father or mother? His Eminence (s.a.w.s.) replied: Bones, muscles and veins are from the father and flesh, blood and hair from the mother. He :said: It is so. Then he asked

O Muhammad, how is it that sometimes a child resembles his maternal uncle and not the paternal uncle? And sometimes he resembles his paternal uncle and not the maternal? He (s.a.w.s.) said: He resembles one whose fluid is dominant over the other. Abdullah said: That is right. Then he said: O Muhammad, how is it that some have issues and some don't? His Eminence (s.a.w.s.) said: When the sperm becomes red and turbid, a child cannot be conceived and when the sperm is clean, a child is conceived. Then he asked: Tell me, what your Lord is? Allah revealed Surah Tawheed. Ibne Surya said: It is right. Now one point is left, if you give me the right answer, I shall bring faith on you and obey you. Tell me, which angel brings the divine commands to you? His Eminence (s.a.w.s.) said: Jibraeel (a.s.). He said: This angel is our enemy who arrives with battles, severity and calamities of war. Our ambassador is Mikaeel (a.s.), who brings peace and happiness for us. If angel Mikaeel (a.s.) brought Allah's commands to you we would bring faith. Mikaeel used to make our kingdom strong whereas Jibraeel destroyed it, that is why he is our enemy. Salman Farsi (r.a.) asked: How did this enmity begin? He replied: Yes Salman, he has always been inimical to us. It was the time when Allah revealed to His prophets, that an unfortunate person will destroy Baitul Maqdas and in that time also we got this information. And Allah brings one command

after another, as He likes, and does what He wants. When we came to know about Baitul Maqdas, our elders sent a man, whose name was Daniyal; he was a prophet at that time. He was very famous and a strong fighter in Bani Israel. He was sent to search out that person and eliminate him; he was also sent with a lot of wealth and many things. When he went in his search, he found a man in the city of Babel who was very thin and weak. Our man wanted to kill him, but Jibraeel (a.s.) forbid it and said: If he is the one Allah has appointed to destroy you, you will not be able to subdue him and if he is not such, why do you want to kill him? Our companions agreed and returned to us again and informed us about it. Nebuchadnezzar became very strong and after becoming a king, came to fight us and destroyed Baitul Maqdas. That is why we consider Jibraeel our enemy. Salman (r.a.) said: O! Ibne Surya, you don't use your common sense and are misguided. See, your elders selected a man to kill him, how was his action? Allah had informed His prophets in His books that Nebuchadnezzar will become a king and he would destroy Baitul Maqdas. Now they intended to falsify Allah's apostles and their information and blamed them; or they accepted Allah's information and wanted to overwhelm Allah. Those who went to fight Nebuchadnezzar were infidels. How is enmity possible

from Jibraeel (a.s.)? He (Jibraeel) restrained him from falsifying divine prophecy and overwhelming Allah. Ibne Surya said: Indeed Allah informed through His Apostles, but .He erases whatever He wants and sets up what He likes

Salman (r.a.) said: If it is so, then do not believe in any information of Taurat; first or last, because Allah erases what He likes and sets up whatever He likes. Hence, it is also possible that Allah might have cancelled the prophethood of Musa and Harun (a.s.); and what they informed you that it will occur, may not occur and what they informed will not occur, may occur. In this way their saying that such and such thing occurred, may not be true for it might not have occurred. And Allah has promised you reward but may be He cancels it and also erases the chastisement. Because Allah erases whatever He likes and whatever He wants to establish, He does. At last, :Salman (r.a.) said: You are unaware of the meaning of

يمحو الله ما يشاء و يثبت ..

[Allah makes to pass away and establishes what He pleases.[۴۷۲

Because you are disbelievers and falsify the divine messages and you have gone out .of the pale of religion

Then Salman (r.a.) said: I witness, that those who are enemies of Jibraeel are also enemies of Mikaeel and they both are his enemies of those who are inimical to them and they are at peace with those who is at peace with them. Then Allah revealed the :following verse in support of Salman's (r.a.) statement

قل

من کان عدو لجبرئیل ...

[Say: Whoever is the enemy of Jibraeel...[۴۷۳

O Muhammad, tell them, those who are enemies of Jibraeel (a.s.) because he helps the friends of Allah against their enemies and he descends with Ali's greatness by the command of Allah they are My enemies and I am also their enemy.

فانّه نزّله علی قلبک باذن الله ...

[for surely he revealed it to your heart by Allah's command...[۴۷۴...

How Jibraeel (a.s.) brought this Quran on your heart by Allah's command?

مصدقا لما بین یدیه ...

[verifying that which is before it...[۴۷۵...

That verifies all the heavenly scriptures that descended before it...

...و هدی و بشری للمؤمنین .

[and guidance and good news for the believers.[۴۷۶...

And it guides the misguided ones and it is a good news for those who believe in the prophethood of Muhammad and Wilayat of Ali and the other Imams (a.s.), who are, in fact, the true friends of Allah.

After that His Eminence (s.a.w.s.) told Salman (r.a.): Salman, Allah has verified your words and Jibraeel (a.s.) says from Allah that Salman and Miqdad are two brothers, who sincerely love you and your brother, your successor and your chosen one, Ali Ibne Abi Talib (a.s.) and they are from your companions just as Jibraeel and Mikaeel (a.s.) are from the angels. One who bears enmity with one of them, both are his enemies. And one loves both of them and you and Ali (a.s.), they love him. And one who bears enmity to Muhammad and Ali and their friends, they are his enemies. And if the people of the

world had sincerely loved Salman and Miqdad, just as angels of the empyrean and the heavens love the two and Muhammad and Ali (a.s.) and their friends and enemies of their enemies, because of this Allah would not have punished any of them.

Imam Husain Ibne Ali (a.s.) said: When the Holy Prophet (s.a.w.s.) said the above regarding Salman and Miqdad (r.a.) the believers became very happy and became obedient of them, whereas hypocrites found it very despicable, and they began to show enmity and found defects with them and said: Muhammad praises strangers and leaves off relatives. Neither he praises nor mentions them. Gradually, this information reached to His Eminence (s.a.w.s.) who said: What's happened to them, may Allah remove them from His mercy, they wish ill for the Muslims and the rank my companions have obtained is only due to their love for me and my Ahlul Bayt (a.s.). I swear by One Who made Muhammad (s.a.w.s.) a true prophet, you can never be a true believer unless you love Muhammad and his progeny (a.s.) more than your lives, your children, your wealth and all existing things on the earth's surface. After that he called Ali, Fatima, Hasan and Husain (a.s.), covered them in his sheet and prayed: O Allah, these are five people and no sixth is included with them. I shall be at war with those who fight them and I will be at peace with whose who are at peace with them.

Fatima (s.a.) narrates that Lady Umme Salma lifted the corner

of the sheet and wanted to enter it. His Eminence (s.a.w.s.) freed the corner of the sheet from her hand and said: This place is not for you. But indeed you are on goodness and your hereafter is also good. At that moment, Jibraeel (a.s.) was in that sheet and he said: O Messenger of Allah (s.a.w.s.), I am the sixth. He (s.a.w.s.) said: Yes. After sometime he came out and flew to the heavenly kingdom. Allah made him so illuminated and elegant that angels could not even recognize him. At last he himself said: Congratulations to me. Who can be like me? I am Jibraeel and along with the Holy Five Muhammad, Ali, Fatima, Hasan and Husain, I am the sixth. And on account of this, Allah gave him excellence over all angels of the heavens. After that, the Prophet made Hasan (a.s.) sit to his right and Husain (a.s.) to his left, then he hoisted them to his right and left shoulders or left them on the ground. And they came near each other and began to wrestle. The Prophet encouraged Hasan (a.s.) saying: O Aba Muhammad, and when he was about to overcome Husain (a.s.), the latter got more encouragement and they continued to wrestle. Seeing this, Lady Sayyada said: O father! You encourage the elder against the younger. His Eminence (s.a.w.s.) said: Fatima, Jibraeel and Mikaeel (a.s.) both are present here, when I say: O Aba Muhammad to Hasan (a.s.) they both say: O Aba Abdullah to Husain (a.s.). That is

why, both are equal in fighting. And when I say: O Aba Muhammad to Hasan (a.s.) and Jibraeel (a.s.) says: O Aba Abdullah to Husain (a.s.) they become so strong that if one of them intends to lift up the earth with the seas, mountains etc. all these things would seem very light; lighter than a strand of hair and that is why they became equal in competition and they both are similar to each other. They are coolness of my eyes and fruits of my heart. They are my supporters and they are from first to last, the leaders of the youth of Paradise and their father is better than them and their maternal grandfather, the Messenger of Allah (s.a.w.s.) is most excellent of them.

When the Holy Prophet (s.a.w.s.) said this, the Jews and the Nasibis said: Till now we were inimical only to Jibraeel, but now we will have enmity with Mikaeel also, because they are obedient to Muhammad, Ali (a.s.) and his two sons. That is why, Allah says:

من كان عدو لله و ملائكته و رسله و جبرئيل و ميكال فانّ الله عدوٌ للكافرين

Whoever is the enemy of Allah and His angels and His apostles and Jibraeel and Mikaeel, so surely Allah is the enemy of the unbelievers.[۴۷۷]

Exegesis of Surah Baqarah: Verse ۲:۹۹

Regarding the Almighty’s words:

و لقد انزلنا اليک ايات بينات و ما يکفر بها الّا الفاسقون

And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.[۴۷۸]

Imam Hasan Askari (a.s.) has said that Allah says:

و لقد انزلنا اليک ايات بينات

و ما يكفر بها الّا الفاسقون

And certainly We have revealed to you clear communications and none disbelieve in [them except the transgressors.[۴۷۹

Simply: O Muhammad (s.a.w.s.), We have sent down to you such signs that testify to your prophethood and manifest the Imamate of your brother, Wasi and chosen one, Ali Ibne Abi Talib (a.s.). And one who has any type of doubt regarding you or says .something other than accepting what you say, it will point out his infidelity

و ما يكفر بها الّا الفاسقون

[and none disbelieve in them except the transgressors.[۴۸۰...

.And except for the Jews and the Nasibis, no one disbelieves in the verses of Quran

Imam Zainul Aabideen (a.s.) has said that when Abdullah Bin Salaam became a Muslim, he posed a question to His Eminence (s.a.w.s.) and when he heard the answer, he said: O Allah's Messenger one more question remains, which is very important. The question is who is that person who will be the caliph after you and pay your dues and complete your promises and return your entrusted things and clarify your signs and miracles? His Eminence (s.a.w.s.) said: O Abdullah! My companions are sitting, look at them, you will see a light illuminating his forehead and cheeks and he will tell you all about by the commands of Allah and he will be the successor of Allah's Messenger (s.a.w.s.) and now your limbs will give proof. At last Abdullah went there and saw Ali (a.s.) there, he saw light was illuminating from his face just like the sun. The parts

of his body began to talk and said: O Ibne Salam! He is Ali Ibne Abi Talib (a.s.), he will fill the Paradise with his believers and the Hell with his enemies and spread Islam all around the earth and remove infidelity from it. If you hold fast to the leadership of Ali (a.s.), you will be successful. Abdullah bin Salam said: I witness that Allah is one and there is no god except Allah, He is one and no one is related to Him and I witness that Muhammad is His Messenger and the chosen apostle and commander of the whole world. I witness that Ali (a.s.) is his brother and successor and he will establish Islam and fulfill his promises, pay his debts and clarify his signs and arguments and defeat .false matters by his arguments and miracles

And I witness that you both are the same persons that Musa (a.s.) and other previous prophets had given the glad tidings of. After that Abdullah said: My arguments are over and all excuses finished, now I have no excuse to be separated from you. It is not good for me to disbelieve. Then he said: O Allah's Messenger, Jews are a community of beasts. If they come to know that I have become a Muslim, they will no leave me alone, so O Allah's Messenger, hide me. When they come to you, ask them about me and listen to them before they know about my bringing faith on you, so that .you know their intentions

So His Eminence (s.a.w.s.) hid Abdullah in his house and called some Jews. When they came, His Eminence (s.a.w.s.) put up his prophethood before them but they refused. His Eminence (s.a.w.s.) said: Do you want anyone to judge between you and me? They said: Yes, we want Abdullah bin Salam. His Eminence (s.a.w.s.) asked: Who is he? The Jews said: He is our rich man and son of a rich man, the leader, son of a leader and learned, son of a learned man and our obedient one. His Eminence (s.a.w.s.) said: Tell me, will you like it if he brings faith on me? They said: Allah has saved him from this. Then again repeated the same thing. His Eminence (s.a.w.s.) told Abdullah to come out and tell them what Allah had shown to him about Muhammad (s.a.w.s.). He came out saying: I witness that no one is worthy of worship, except Allah, He is one and alone; and I witness that Muhammad (s.a.w.s.) is His servant and Messenger, who is mentioned in Taurat, Injeel, scrolls of Ibrahim and all divine books, which clearly command us to follow him and his brother, Ali Ibne Abi Talib (a.s.). When the Jews heard all this from Abdullah, they said: O Muhammad (s.a.w.s.), he is an idiot, the son of an idiot, an illiterate, son of an illiterate. We did not like to abuse him in his absence, so we praised him. Abdullah said: O Allah's Messenger, I feared this only. Abdullah bin Salam's Islam was very good

and he was tortured much by his Jew neighbors. Once it was very hot and the Holy Prophet (s.a.w.s.) was going to the mosque and Bilal had completed the Azaan and people were in prayer; all of a sudden Abdullah bin Salam came there. His Eminence (s.a.w.s.) saw him, and he looked very sad and his eyes were filled with tears. His Eminence (s.a.w.s.) asked: Abdullah, what is the matter? He said: Allah's Messenger, the Jews are bent on torturing me. My neighbors did bad to me and broke up all the household things they had borrowed from me, and when I asked them to return them, they did not comply. After that they united to boycott me in every way. So much so, that people who lived in my house also do not talk to my family and children. All my neighbors are Jews, I am terrified of them and no fellowship of any kind can be expected from them, and the distance between my house and the mosque and your .house is very much and I cannot come here all the time. I am fed up with them

When the Prophet (s.a.w.s.) heard this from Abdullah bin Salam, he experienced the condition that he had at the time of revelation. After sometime it passed away and the :following verse was revealed

انمّا وليكم الله و رسوله و الـذين امنوا الـذين يقيمون الصـلوة و يؤتون الزكوة و هم راكعون و من يتول الله و رسوله و الذين امنوا فانّ حزب الله هم الغالبون

Only Allah is your

Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.

[[۴۸۱

His Eminence (s.a.w.s.) said: O Abdullah! Your guardian and helper against your Jew enemies is only Allah, His Messenger, and those believers who keep up prayers in proper way; and give Zakat in bowing position. After that he said: Abdullah, those who believe in Allah, His Messenger, his believers, their friends and enemy of their enemies and prays for his needs to Allah and then to those who are included in the army of Allah. There is no doubt that the army of Allah will overwhelm the Jews and other infidels. Abdullah, don't be sad, because Allah and all these people are your helpers and they shall remove the wickedness of your enemies from you; and then he said: Abdullah, be happy that Allah has selected for you better friends than the Jews. They are Allah, His Messenger and believers, who keep up prayer in the proper way and give Zakat during Ruku. Abdullah asked: Who are those? At that time His Eminence (s.a.w.s.) saw a beggar. His Eminence (s.a.w.s.) asked him: Has anyone given you anything? He said: Yes, a man who was in prayer gestured me to take his ring and I took it. When I looked at the worshipper and his ring carefully, I realized that it

belonged to Ali Ibne Abi Talib (a.s.). His Eminence (s.a.w.s.) said: Allahu Akbar. He is .(.your Wali, and after me, the master of people is Ali Ibne Abi Talib (a.s

Imam (a.s.) said: A short time after this incident one of the neighbor of Abdullah bin Salam became ill and became so poor that he was forced to sell his house and none was prepared to buy it, except Abdullah. In the same way another neighbor was arrested and necessarily wanted to sell his house and didn't get any buyer except Abdullah. By and by, no neighbor was left that was not involved in difficulties and necessarily had to sell his house. Gradually, Abdullah became the owner of this locality and Allah removed all his enemies from there and he settled the Muhajirs in these houses and they became his companions and friends. Allah involved his enemies in their own wickedness. And those who believed in Allah and His Messenger (s.a.w.s.) .were made to prosper in worldly life

Exegesis of Surah Baqarah: Verse ۲:۱۰۰

:Regarding the Almighty's words

او کلما عاهدوا عهدا نبذ ه فريق منهم بل اكثرهم لا يؤمنون

What! whenever they make a covenant, a party of them cast it aside? Nay, most of [them do not believe.[۴۸۲

Imam Hasan Askari (a.s.) said that Imam Muhammad Baqir (a.s.) said: As mentioned above, the Jews and other Nasibis broke the covenant that was taken from them. :Allah censures them and says

او کلما عاهدوا عهدا

[What! whenever they make a covenant...[۴۸۳

When they made a covenant that we believe and obey Muhammad and after that Ali, and

.accept his rulership

.... نبذ ه فریق منهم

[a party of them cast it aside?[۴۸۴...

:One party broke the promise and disbelieves. Now Allah says

بل اکثرهم لا یؤمنون

[Nay, most of them do not believe.[۴۸۵

Many Jews and Nasibis will not believe, that is, in future also, they will not accept faith .and inspite of witnessing these signs and proofs, will not ask for forgiveness

The Messenger of Allah (s.a.w.s.) said: O people! Fear Allah and obey His Messenger (s.a.w.s.) when he tells you that Allah is one and believe in the prophethood of Muhammad (s.a.w.s.) and believe in the Wilayat of Ali Ibne Abi Talib (a.s.), and be firm on it. And do not be proud of your prayers and fasts and other worship acts because you will not benefit by them if you break the covenant. And yes, those who will be loyal to their covenant, will be rewarded. Allah will send more blessings on them. And those who break the covenant will cause loss to themselves. Allah is capable to take .revenge from them. One can benefit from deeds only if ones end is on faith

This advice was given to the companions when His Eminence (s.a.w.s.) went into the cave. And it is like this that Allah sent His revelation to His Eminence (s.a.w.s.): O Muhammad, after durood and salaam, Allah says that Abu Jahl and Quraish have planned to kill you and I command you, make Ali sleep on your bed. And He said: Ali's status is like that of Ibrahim Khalillullaah and Ismail Zabihullaah. He will

sacrifice himself on you and make his soul a shield of your soul. And Allah orders you to take Abu Bakr with you. If he is friendly with you and helps you and remains firms on his covenant, he will be your friend in the hereafter. Thus His Eminence (s.a.w.s.) asked Ali: Ali, do you agree that if they search for me and I am not found and they find you, the ignorant people may attack and kill you. Ali (a.s.) replied: Allah's Messenger, I accept it gladly that my soul should be a shield of your soul and it be sacrificed for your brother, a close relative or an animal, if it will be beneficial to you. I like to spend my life only for your service and for your help and to fight your enemies. If it is not so, I don't want to be alive for a moment in the world. Hearing Ali's words, His Eminence (s.a.w.s.) said: O Abul Hasan, angels of the divine tablets have told me about your argument and informed that such a reward has been prepared for you that no eye .has seen and no ear has heard and no one has imagined it

After that His Eminence (s.a.w.s.) asked Abu Bakr, do you agree to stay with me and suppose the enemies search for me and also search for you and come to know that you have only encouraged me in the claim of Prophethood and because of me, you ,have to suffer? He said: O Prophet

if I get a long life and always remain in severe difficulties and not get peaceful death and any kind of peace, and all this happens because of your love, I prefer it very much than if I were to get rulership to go against you and spend my life in pleasure; Allah's Messenger, my family and children be sacrificed on you. His Eminence (s.a.w.s.) said: If Allah finds your heart as your tongue, He will make you to me just as ears, eyes and head are for the body, and just as soul is necessary for the body; in the same way as .Ali is for me. And Ali (a.s.) is more than this, due to his excellence

O Abu Bakr, one who makes a covenant with Allah and does not break it and does not make any changes in it and is not jealous to one whose excellence Allah has mentioned, that person will be in Paradise with me. And when you follow the way that Allah likes and do not adopt the wrong way with which He is displeased; when Allah raises you in Qiyamat, you will be considered eligible for Allah's Wilayat and earn our companionship in Paradise. Then he said: Abu Bakr, look up. When he looked at the sky, he saw angels of fire riding fire horse with spears in their hands and one of them says: O Muhammad, allow us to cut your enemies into pieces. His Eminence (s.a.w.s.) .said: Abu Bakr, now put your ear on the ground

When he put his ears on the ground he heard that the earth was calling: O Muhammad, allow me to attack your enemies. Then said: Now look at the mountain and listen. When he did so, he heard the mountain saying: O Muhammad, allow us to destroy your enemies. Then His Eminence (s.a.w.s.) said: Now listen to the sea; and the waves came before him saying: O Muhammad, allow us to destroy your enemies, we shall obey you. After that he heard the sky and the earth and the seas all calling out aloud: Your Lord did not command you to hide in the cave because you are unable to fight your enemies, but because Allah wants to test your patience and toleration so that He can distinguish between your pure men and women. O Muhammad, those who fulfill your covenants, will be your neighbor in Paradise and those who break them, shall be companions of Iblees in the lowest stage of Hell. After that His Eminence (s.a.w.s.) asked Ali (a.s.): O Ali, you are for me like ears, eyes and head for the body and soul of the body. You are as beloved to me as a person suffering from the disease of thirst loves cold water. Then said: O Abul Hasan, cover yourself with my sheet. When disbelievers come to you, Allah will send His help and on account of this, .you will escape from their hands

At last when Abu Jahl and other infidels came with their swords drawn, Abu Jahl said: Don’t

kill a sleeping person. First throw a stone and awaken him and then kill him. They started throwing heavy stones taking aim. When these infidels did thus, Ali (a.s.) lifted the sheet from his head and asked: What are you doing? When these accursed saw him, they came to know that he was Ali. Seeing this, Abu Jahl said to his companions: Did you see that Muhammad made him sleep in his place and fled from here, so that we remain busy and he can escape. Don't say anything to Ali (a.s.), because he is deceived by him so that he himself may be killed and Muhammad be saved. If it is not so, why didn't he sleep in his own place? When Allah was the helper according to his thinking, Ali (a.s.) said to him: O Abu Jahl, are you talking about me? It is not so, because Allah gave me so much sense that if it is to be given to all the senseless people of the world, they will all become intelligent. And Allah has given me so much strength that if it is distributed among all weak people of the world, they all would become brave and strong. And Allah has given me such tolerance that if it is distributed among all the foolish people of the world, they all would become magnanimous. If the Prophet had not commanded me that I should not make any fight till I meet him, indeed there would have been a great fight between you

and me and I would have killed you. O Abu Jahl, shame on you. When the sky, the earth, seas and mountains asked permission from His Eminence (s.a.w.s.) to destroy you, he did not allow them and continued to be kind and hospitable to you so that all of you who are destined to bring faith may do so. Believers are born from loins and wombs of infidel men and women and by eliminating you, Allah doesn't like to deprive them from His mercy and blessings. If this had not been kept in view, Allah would have destroyed you all, because Allah is great and you are helpless. Allah does not make you helpless and then forces you to believe, but whatever He commands you, He also gives strength to you and ends your excuses too. Hearing the discourse of Ali (a.s.), Abul Batri bin Hassham became furious and pulled out the sword to attack him. Suddenly he saw the mountain move towards him and the earth split to crush him. He saw waves of the sea coming to drown him in the sea and the sky came down to crash upon him. Seeing this, his sword fell from his hand and he became unconscious. The people carried him away. Abu Jahl consoled them and to cast aspersion on the incident said: He was having cholera, that is why he becomes unconscious; and .nothing else

When Ali (a.s.) came to the Holy Prophet (s.a.w.s.), His Eminence (s.a.w.s.) said: O Ali (a.s.) when you argued with Abu

Jahl that night, Allah raised your voice and sent it to Paradise. The treasurers and Houries of heaven asked: Who is he, that he is so obedient to Muhammad (s.a.w.s.) at this time? The people of Mecca falsified him and drove him away. They were told: He is his deputy and he slept in his place to make his soul a shield to save him and sacrificed his soul for him. The treasurer of Paradise requested: O Allah, make me his treasurer. The houries of Paradise said: O Allah make us his wives. Allah said: You are for him, his chosen friends and devotees, and he shall divide you by My command among those whose well being he knows very well. Do you agree? They said: Yes, our .Lord and Master, we are happy

Exegesis of Surah Baqarah: Verse ۲:۱۰۱–۱۰۳

part۱

:Regarding the Almighty's words

و لمّا جاء هم رسول من عنـدالله مصـدق لما معهم نبـذ فريق من الـذين اوتوالكتاب كتاب الله وراء ظهورهم كانّهم لا يعلمون و اتبعوا مـا تتلوا الشـيطان على ملك سـليمان و ما كفر سـليمان و لكن الشـيطان كفروا يعلّمون الناس السـحر و ما انزل على ملكين ببابل هاروت و ماروت و ما يعلّمان من احـد حتى يقولا انمّا نحن فتنه فلا تكفر فيتعلمون منهما ما يفرقون به بين المرء و زوجه و ما هم بضارين به من احد الّا باذن الله و يتعلمون ما يضرهم و لاينفعهم و لقد علموا لمن اشترئه ماله فى الاخرة من خلاق و لبئس ما شروا به انفسهم لو كانوا يعلمون و لو انّهم امنوا و اتقوا لمثوبة من عندالله خير لو كانوا

يعلمون

And when there came to them an Apostle from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing. And they followed what the Satans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Satans disbelieved, they taught men sorcery and that was sent down to the two angels at Babylon, Harut and Marut, yet these two taught no man until they had said: "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this. And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).[۴۸۶]

Imam Hasan Askari (a.s.) reports that Imam Ja'far Sadiq (a.s.) said that Allah says:

و لما جاءهم ..

And when there came to them...[۴۸۷]

When Jews and other Nasibis find this command mentioned in their book:

رسول من عندالله ...

... an Apostle from Allah...[۴۸۸]

The apostle or the Quran which came from Allah, directs to believe in Muhammad and

Ali (a.s.) and his excellence and to befriend their friends and bear enmity with their .enemies as it is obligatory

مصدق لما معهم ...

[verifying that which they have...[۴۸۹...

.It verifies the book they have with them

نبذ فريق من الذين اوتوالكتاب ...

[a party of those who were given the Book.[۴۹۰...

...a party from them, that is the Jews...

كتاب الله ورائ ظهورهم ...

[threw the Book of Allah behind their backs...[۴۹۱...

they threw the Book of Allah, that is Taurat and this Book (Quran). That is, they did... not believe their commands and became jealous of the prophethood of Muhammad (s.a.w.s.) and successorship of Ali, though they knew the excellence of both of them, .yet they refused

كانّهم لا يعلمون

[as if they knew nothing.[۴۹۲...

They refused their excellence and rejected the prophethood of His Eminence (s.a.w.s.) .as if they knew nothing about it, though they knew that this was true

و اتبعوا ما تتلو الشيطان على ملک سليمان .

[And they followed what the Satans chanted of sorcery in the reign of Sulaiman.[۴۹۳

And these Jews and Nasibis practiced the sorcery that Shaitaans employed during the reign of Sulaiman (a.s.) and they were under the impression that Sulaiman (a.s.) has acquired his kingdom through this. So those Satans kept them away from the Book of

Allah through this sorcery. And its story is that when the infidel Jews and other Nasibis who were one with the Jews, heard about the excellence of Ali (a.s.) from His Eminence (s.a.w.s.) and saw the miracles of His Eminence (s.a.w.s.) and Ali Ibne Abi Talib that Allah manifested on them to

guide the wretched people, they went to other infidel Jews and said: Muhammad is only a worldly person and deceives people by his magic that he has learnt and also taught some of it to Ali. He has made them a means of getting worldly things and his intention is to become our king and establish a kingdom for Ali (a.s.) after his death. Whatever he says is not from Allah at all. It is all his concocted rubbish so that he may control us and Allah's weak people by his sorcery. And the biggest sorcerer was Sulaiman, Ibne Dawood as he became the master of Jinns, men and shaitaans. When we learn something of the sorcery of Sulaiman we will be able to expose strange matters of Muhammad and Ali (a.s.) and would not need to obey Ali. Hence Allah censures the Jews and Nasibis that they threw at their backs, the Book of Allah, that mentions the excellence of Muhammad and Ali (a.s.) and did not obey the Book and instead followed the sorcery that Shaitans chanted during the reign of Sulaiman (a.s.) and they thought that Sulaiman (a.s.) obtained the kingdom because of sorcery. They said: We will also manifest the wonders by this way, till people become obedient to us .and we will have no need to obey Ali

They were even saying that Sulaiman (a.s.) was an infidel and a sorcerer and he had a great skill in magic and on account of this, he obtained a great kingdom and got

:the great strength and ability. That is why Allah says, contradicting them

... و ما كفر سليمان ...

[and Sulaiman was not an unbeliever...[۴۹۴...

That is, Sulaiman (a.s.) was not an unbeliever and was not using his skill as these :infidels say

و لكّن الشيطان كفروا يعلّمون الناس السحر ...

[but the Satans disbelieved, they taught men sorcery...[۴۹۵...

Rather the Satans are disbelievers because they taught sorcery to people and they .(.alleged it against Sulaiman (a.s

... و ما انزل على ملكين ببابل هاروت و ماروت ...

[and that was sent down to the two angels at Babylon, Harut and Marut...[۴۹۶...

Because of this, (they are infidels) they taught the people that which was sent down to .the two angels, Harut and Marut in the city of Babel

Imam Ja'far Sadiq (a.s.) has said that after Prophet Nuh (a.s.), the sorcerers increased so much that Allah sent down His two angels to the prophet of that time and they explained the method of sorcery and then showed the method to nullify it. The prophet learnt this from the two angels by the permission of Allah; he taught the people by order of Allah and ordered them that through this they must become familiar with it and reject it, but they must not practice it on anyone. It is like teaching one to remove the effects of poison and it does not mean that he should use the method to poison someone. That Prophet ordered the two angels to appear like human being to the people and teach them what Allah has taught them. That is

:why Allah says

... و ما یعلمّان من احد ...

[yet these two taught no man...[۴۹۷...

...And His two angels did not teach them sorcery and the method to counter it

حتی یقولا انّما نحن فتنهٔ...

[until they had said: "Surely we are only a trial...[۴۹۸...

till they had said to them that they are trial for the people, so that in learning sorcery... ...and its cure, they must obey Allah's commands and not use it on other people

... فلا تکفر...

[therefore do not be a disbeliever.[۴۹۹...

Hence do not become an unbeliever by learning sorcery, that you use your skill and cause someone injury and make people believe in it; or that you make people alive and dead by magic; or do something more, which none except Allah is supposed to .do...as it would be a wrong thing to do

فیتعلّمون منهما ما یفرقون به بین المرء و زوجه ...

Even then men learned from these two, magic by which they might cause a [separation between a man and his wife...[۵۰۰

part ۲

Those who learnt sorcery, from the two kinds of magic (One that the Shaitaans had written in Sulaiman's reign and second that came to Harut and Marut in the city of Babel.) they learnt that, through which separation can be effected between married couples. They were those who learnt sorcery to harm people. They learnt it to make people doubtful and separate from each other. Sometimes they buried the charms and sometimes they performed a ritual so that the husband and wife may begin

hating each other and both will be separated. Then

:Allah says

... و ما هم بضارين به من احد الا باذن الله ...

[and they cannot hurt with it any one except with Allah's permission...[۵۰۱...

And the people who learnt this type of sorcery, they did not harm people without any reason. Allah knew their acts, but He left them to their own, because if He wanted, He :could have prevented them by force. After that Allah says

... و يتعلّمون ما يضرهم و لا ينفعهم ...

[and they learned what harmed them and did not profit them...[۵۰۲...

Because when they learnt this to harm people they in fact learnt something that harmed their religion and did not get any religious benefit from it; rather they were .taken out from the pale of the religion of Allah

و لقد علموا لمن اشترئه ماله فى الاخرة من خلاق ...

and certainly they know that he who bought it should have no share of good in the... [hereafter...[۵۰۳

That is the learners of sorcery knew very well that they will not have any share from .Paradise in the hereafter

و لبئس ما شروا به انفسهم ...

[and evil was the price for which they sold their souls...[۵۰۴...

That is: Indeed, they sold their soul for that which would involve them in Allah's .chastisement

... لو كانوا يعلمون

[had they but known this.[۵۰۵...

That they have sold off their future life (hereafter) and left their share of Paradise.

Because the learners of this sorcery were the same who did not believe in Allah, the Messenger (s.a.w.s.) and the hereafter. That is why Allah says:

و لقد علموا لمن اشترئه ماله فی الاخرۂ من

خلاق ...

and certainly they know that he who bought it should have no share of good in the... [hereafter...[۵۰۶

Because they were not having belief in the hereafter, as they thought that since there is nothing more than this world, we could not have any share in any other house after the world and if there is hereafter then also we are not having any share in it, due to :our infidelity. Then Allah says

و لبئس ما شروا به انفسهم ...

[and evil was the price for which they sold their souls...[۵۰۷...

.It means that they sold their future and mortgaged their soul to Allah

... لو كانوا يعلمون

[had they but known this.[۵۰۸...

That they have sold their souls in exchange of punishment in the hereafter but they don't know this because they do not accept the punishment of the hereafter. That is also because they have left reflecting on divine arguments till they concluded that .Allah will not punish them for having invalid beliefs or denying the truth

Abu Yaqoob and Abul Hasan, narrators of this Tafseer, say: We requested Imam Hasan Askari (a.s.), father of Qaim Aale Muhammad (a.s.): A sect believes that Harut and Marut are the two angels that Allah chose when the children of Adam had become very disobedient; and that He sent them with another angel to the world. Those two angels fell in love with a woman called Zohra and wanted to commit fornication with her; they drank liquor and killed a man without reason. The Almighty Allah involved them in chastisement in the

city of Babel and sorcerers learnt sorcery from them and Allah transformed that .woman into a star

Imam Askari (a.s.) said: God forbid, I seek protection from Allah. Then he said: Allah's :angels are innocent and protected from infidelity; and Allah says in Quran

لا يعصون الله ما امرهم و يفعلون ما يؤمرون

they do not disobey Allah in what He commands them, and do as they are... [commanded.[۵۰۹

That is, the angels are never disobedient in carrying out the commands of Allah. They :do, what they are ordered. And Allah says

و له من فی السموات والارض و من عنده لا يستكبرون عن عبادته و لا يستحسرون يسبّحون الّيل و النهار لا يفترون

And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary. They glorify (Him) by night and day; [they are never languid.[۵۱۰

Whatever is in the earth and skies, all belongs to Allah. And His angels never refuse to keep up prayer and are never proud and tired. They worship Him day and night, and :are never careless in it. Allah says about His angels

سبحانه بل عباد مكرمون لا يسبقونه بالقول و هم بامره يعلمون يعلم ما بين ايديهم و ما خلفهم و لا يشفعون الّا لمن ارتضى و هم من خشيته مشفقون

Nay! they are honored servants. They do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for

[him whom He approves, and for fear of Him they tremble.[۵۱۱

Angels are honorable and they do not precede while talking with Allah and they act on His commands; as Allah knows everything about them. They do not intercede unless .and until Allah allows. They are afraid of Him

After that, His Eminence (a.s.) said: If it is so as people say, then the Almighty Allah made angels His appointees and they would also be like apostles and Imams, it would imply that even the Apostles and Imams made mistakes? And you know well that :Allah has not left the world without a human apostle or Imam. Hence He says

و ما ارسلنا من قبلک الّا رجالاً من اهل القری

And We have not sent before you but men from (among) the people of the towns... [[۵۱۲

Not angels etc., but human beings as apostles. They were from city (and not dwellers of jungle). And We sent them revelation (as We send to you). Allah informs through this verse that: We have not sent angels on the earth appointing them as governor or Imam but they are sent as messengers of apostles. The narrators said: We said that on the basis of this, Iblees must also be an angel? His Eminence (a.s.) said: No. He is a :jinni. Hence Allah says

و اذ قلنا للمائکهٔ اسجدوا لادم فسجدوا الا ابلیس کان من الجن

And when We said to the angels: Make obeisance to Adam; they made obeisance but [Iblees (did it not). He was of the jinn.[۵۱۳

Simply: O Muhammad, remember when We ordered

all angels to prostrate to Adam and they prostrated at once, but Iblees, who was a jinn, did not. Hence this verse proves that he is a jinni. Allah says about Jinns:

و الجان خلقناه من قبل من نار سموم

[And the jinn We created before, of intensely hot fire.[۵۱۴

After that Imam (a.s.) said: My father narrated from his forefathers that the Holy Prophet (s.a.w.s.) said: Allah chose Aale Muhammad (a.s.) only because He knew that they will not do anything that would take them out of His Wilayat and they will not exit from infallibility to become included among those eligible for divine chastisement.

The narrators say: We asked: It is mentioned in the above mentioned tradition that when the Holy Prophet (s.a.w.s.) gave Nass for Ali's Imamate, Allah presented his Imamate before hundreds of thousand of angels and they refused to accept. That is why Allah changed them into frogs. His Eminence (s.a.w.s.) said: God forbid, these people attribute a lie to us. Angels are also Allah's messengers, that is why they are like those apostles who were sent to the people. Do those apostles ever commit infidelity? We said: Never! Then His Eminence (s.a.w.s.) said: Angels are also like that. They have great majesty and a very exclusive status.

Exegesis of Surah Baqarah: Verse ۲:۱۰۴

part ۱

Regarding the Almighty's words:

يا ايّها الذين امنوا لا تقولوا راعنا و قولوا انظرنا و اسمعوا و للكافرين عذاب اليم

O you (people) of Faith! Do not say Raina (to the Prophet) but (say) clearly words of respect like Unzurna; and listen carefully (to him); for those without

[Faith, there is a painful punishment.[۵۱۵

Imam Hasan Askari (a.s.) said that according to Imam Musa Kazim (a.s.) when the Holy Prophet (s.a.w.s.) came to Medina, his friends and other refugees gathered around him and started asking questions. And it was their practice that they spoke to him very politely as was fit for his exalted status. It was so, because the Almighty Allah :had ordered them

یـا ایها الـذین امنوا لا ترفعوا اصواتکم فوق صوت النبی و لا تجهروا له بالقول کجهر بعضـکم لبعض ان تحبط اعمالکم و انتم لا تشعرون

O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null [while you do not perceive.[۵۱۶

His Eminence (s.a.w.s.) used to be very kind to them and treated them very affectionately and tried to have their sins erased. So much so, that he glanced at each of his audience and raised his voice on theirs, so that the warning that Allah has given to nullify their deeds should not actualize. Till the day the Holy Prophet (s.a.w.s.) was behind a wall, when a Bedouin shouted from the other side: O Muhammad! His Eminence (s.a.w.s.) replied to him in a louder voice so that the Bedouin may not become a sinner. That Arab asked: O Muhammad, till when is our repentance accepted? His Eminence (s.a.w.s.) replied: The door of repentance is always open for human beings till the sun rises from the west. And it

:is proved from this verse when Allah says

هـل ينظرون الّـا ان تـأتيهم الملائكـۀ اؤ يـأتى ربّـك اؤ يأتى بعض ايات ربّك يوم يأتى بعض ايات ربّك لا ينفع نفسا ايمانها لم تكن امنت من قبل اؤكسبت فى ايمانها خيرا قل انتظروا انّا منتظرون

They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not [believe before, or earn good through its faith.[٥١٧

Simply: They are waiting only for the angel of death to come and take away their soul or that he comes with chastisement from Allah for them; or that Allah would come to them or some of the signs of Allah would come. And they would not believe before that. But when this happens at the end of his life, believing in Allah will be useless. Also if he believes from first but does not perform any good deeds, then also he would not .gain any benefit at that time

Imam Musa Kazim (a.s.) said: Muslims used the word of 'Raina' while speaking to the Prophet (s.a.w.s.) and it meant 'Have regard for us and listen to us, just as we listen to you'. Whereas in the language of the Jews it was a bad word meaning: 'Listen, may '.Allah not make you listen

When Jews heard that Muslims use the word of 'Raina' while

speaking to the Prophet, they said: Till now we were abusing Muhammad secretly, now let us abuse him openly. From that time onwards they also used the word of 'Raina' while speaking to the Prophet and they thought they were abusing him. Saad bin Maaz, companion of His Eminence (s.a.w.s.), came to know about this audacity and he said: O enemies of Allah! May Allah curse you, I know that you abuse the Prophet (s.a.w.s.) and make us doubt that we talk like you. By Allah, if I hear this word from any of you, I would beheaded him, if I didn't consider it despicable to attack you before being allowed by the Prophet, I would have definitely killed that man, whom I heard uttering this word. When Saad (r.a.) was talking with Jews, Allah revealed this verse:

من الذين هادوا يحرفون الكلم عن مواضعه ويقولون سمعنا و عصينا و اسمع غير مسمع و راعنا ليّا بالسنتهم و طعنا فى الدين و لو انهم قالوا سمعنا و اطعنا و اسمع و انظرنا لكان خير لهم و اقوم و لكان لعنهم بكفرهم فلا يؤمنون الّا قليلا

Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina (listen to us), distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and look at us, it would have been better for them and

more upright; but Allah has cursed them on account of their unbelief, so they do not [believe but a little.[٥١٨

Simply: Some Jews change words and say Raina and (in enmity) say: We heard you and disobey you, and hear that which is not worthy for you to hear, and that which you don't like. The word of 'Raina' (which means 'have regard for us' in Arabic and is an abuse in Hebrew), they twist their tongues and resorting to sarcasm in religion, they say it. If they had instead used words like: Sami'na (we heard) or Ata'na (we obeyed) or Isma'a (listen to us) or Unzurna (look at our condition and wait so that we hear your words and understand them), it would have been better for them; but Allah has cursed them on account of their infidelity, malice and arrogance and removed them away from His mercy. And hence they believe only a little (they believe in some :books and disbelieve in others, and it does not count). Allah also revealed the verse

ياايّها الذين امنوا لا تقولوا راعنا ...

[O you (people) of Faith! Do not say Raina (to the Prophet)...[٥١٩

because from the Jews those who are inimical to you, they mean by this word to abuse the Prophet and you. Say 'Unzurna' instead of 'Raina', as it does not have that defect and 'Unzurna' cannot be included in bad words and when the Messenger .(s.a.w.s.) speaks to you, you must listen to him and obey him

...و للكافرين عذاب اليم

for those without Faith, there is...

[a painful punishment.[۵۲۰

There is severe chastisement in the world for the infidels, that is the Jews and those who abuse the Holy Prophet (s.a.w.s.), and in the hereafter they will be forever .involved in a severe chastisement

After that the Holy Prophet (s.a.w.s.) said: O people, this Saad bin Maaz is from virtuous people. He chose the pleasure of Allah over the displeasure of his Jew relatives and sons-in-law, exhorted them good deeds, forbid evil and became angry with them that they should talk with Muhammad, the Messenger of Allah (s.a.w.s.) and Ali, the Wali of Allah (a.s.) in a way that does beseem their exalted position. Because Saad supported Muhammad and Ali (a.s.), Allah became grateful to him and prepared high ranks in Paradise for him and provided such innumerable nice things for him that cannot be described or even imagined. And a single thread of the table cloths of Paradise is better than all the gold, silver and gems of the world. Anyone who wants to become their friend and partner in Paradise should bear the anger of his relatives and friends and become angry for the sake of the Holy Prophet and prefer Allah's satisfaction over them. And when he sees that truth has been abandoned and falsehood is being acted upon, he must be angry at it and must never be desirous, and in spite of having strength not resort to dissimulation, because in that case Allah will .not accept any excuse from him

In the past, Allah commanded Jibraeel (a.s.) to destroy

so and so town of infidels and sinners. Jibraeel (a.s.) asked: O Allah, shall I destroy the whole city except that one believer. By this, Jibraeel (a.s.) wanted to know Allah's order regarding that man. But Allah said: O Jibraeel (a.s.) push him into the ground, first of all. Jibraeel (a.s.) said: O my Lord! What is the reason? He is your believer and a pious man. Allah said: I gave him the capability, but in spite of that he does not enjoin good and forbid evil. In spite of the fact that I am angry at those people, he loves them more than Me.

The companions asked: O Allah's Messenger, what will happen to us? Because we see all bad deeds and are not able to prevent them? His Eminence (s.a.w.s.) said: You must enjoin good and forbid evil and warn the people of Allah's chastisement. After that His Eminence (s.a.w.s.) said: If anyone of you sees bad deeds, he must prevent them practically, if not, he must forbid verbally and if even that is not possible, he should at least despise them in his heart. It is sufficient that Allah knows he hates this unlawful deed.

At last when Saad Ibne Maaz was satisfied after the extermination of the Bani Quraiza tribe and after sometime he passed away, the Holy Prophet (s.a.w.s.) remarked: O Saad, may Allah have mercy on you, you were like a bone stuck in the throat of infidels, you would have prevented the appointing of the calf which they want to

establish in Medina, like it was done at the time of Musa (a.s.). Then he said: Yes, by Allah, they want to do this. If Saeed were alive, he would not have allowed their plan to succeed. They will devise some plans, but Allah will nullify them. The companions asked how it would happen. His Eminence (s.a.w.s.) said: Let it be, till Allah manifests .His plan

Imam Musa Kazim (a.s.) said: When Saad Ibne Maaz passed away and His Eminence (s.a.w.s.) marched to Tabuk, the hypocrites from the Ummah of Muhammad made Abu Aamir Rahib their leader and gave him oath of allegiance; and decided to loot Medina and apprehend the family of Prophet, other families and children of companions; and made a plan to attack the Prophet and kill him on the way of Tabuk. But Allah kept him safe in a beautiful way and disgraced these hypocrites. That is why the Holy Prophet (s.a.w.s.) had said: You will follow the path of the previous nations just like a shoe follows another and one feather of the arrow is like another; and you will resemble them totally. So much so, that if they had entered a snake hole, you will .also enter it

part ۲

The audience asked: O son of Allah's Messenger, please tell us, who that calf is and what their plan was. Imam Kazim (a.s.) said: Listen, the Prophet (s.a.w.s.) was getting messages from the king of Domatal Jindal, a big province near Syria, who used to threaten that he would attack Medina and

slay the companions. The companions were afraid of this and twenty of them guarded the Prophet every day in turns and any time and whenever anyone screamed, they thought the king's army has arrived and the hypocrites also spreads false rumors making the companions fall in doubt and said that King Akidar has indeed prepared his army and horses and announced in all areas: I make it lawful for you to plunder Medina. The hypocrites then created doubts in the minds of weak Muslims and said: How can the companions of the Prophet confront Akidar's men; he is about to attack Medina to kill the men and take women and children as captives. At last the believers were much hurt by these statements of hypocrites and complained to the Holy Prophet (s.a.w.s.). After that the hypocrites came together and paid allegiance to Abu Aamir Rahib, whom the Prophet had labeled as a transgressor; they made him their leader making incumbent his obedience on themselves. He said: I think I should go out somewhere from Medina, so that I remain free from blame till your plot is complete. Thus he sent a letter to Akhidar in Domatal Jindal saying: Lay siege to Medina and we will help you to eliminate your enemies. When the hypocrite finalized their plot, Allah informed the Prophet (s.a.w.s.) and ordered him to march to Tabuk. Before this, when the Prophet led an expedition, the destination used to be kept confidential and other places were mentioned to mislead the mischief-makers. But this

time he openly announced his intention and ordered the people to collect necessary equipments. This was the battle in which hypocrites were disgraced and Allah censured those who abstained from joining it. The Almighty Allah informed the Prophet through revelation and he announced: Allah, the mighty would make me victorious on Akidar; he would be captured and make peace with us on the condition to pay a thousand tolas gold and two hundred garments in the month of Safar and .same in the month of Rajab and I shall return to Medina safely within eighty days

Then he said to his companions: Musa (a.s.) promised his community forty nights and I promise that I will return to Medina safely without fighting after eighty nights and don't have doubt on this. The hypocrites said: This will never happen thus, it would be his last defeat. After this, he will not recoup, because his companions will die of heat and polluted air and water of jungles; and those who escape, will be wounded and killed by Akidar or captured by him. The hypocrites sought permission from the Prophet to exempt them, and put forth different kinds of excuses. Some said they were sick, some made the excuse of excessive heat and some mentioned their children's illness and the Prophet continued to excuse them. When the departure to Tabuk was finalized, the hypocrites built a mosque outside Medina, which became known as Masjid Ziraar. Their intention was to gather there and tell the people they were gathering for prayer

so that they succeed in their plan. After that some people came to the Prophet and said: Allah's Messenger, we live far away from your mosque and we also don't like praying solitary. That is why we have built a mosque there, please come and pray there once so that the mosque is blessed. The Prophet (s.a.w.s.) knew through revelation something but he didn't say it; and ordered them to bring a donkey. He mounted it and he and companions tried to drive it, but it did not move from its place; however when it was turned to another direction, it was willing to move. The hypocrites said: This donkey is afraid of something and it doesn't want to go this way. The Prophet (s.a.w.s.) dismounted and asked for a horse and mounted it. Again when he tried to ride to the mosque, the horse did not move; and when it was turned to another direction, it started moving. The hypocrites said: This horse is also afraid of something and doesn't want to go this way. Then His Eminence (s.a.w.s.) said: Let us go on foot. But when the Prophet and others decided to walk to Masjid Ziraar, their feet became stiff and could not move at all; and when they tuned to go the other way, they found it easy to walk; their bodies become light and their hearts, happy. Seeing this, the Prophet (s.a.w.s.) said: Allah does not like that we go there at a time when we .are ready for a journey

Wait for a few days till we return. After that we will do what Allah wants. Thus His Eminence (s.a.w.s.) made efforts to set out for Tabuk at the soonest and the hypocrites decided to eliminate the remaining people in Median after the Prophet leaves for Tabuk. Hence Jibraeel (a.s.) came from Allah and said: O Muhammad (s.a.w.s.) after durood and salutation, Allah says: Either you go on the journey, leaving Ali (a.s.) in Medina or send him on the journey and you remain here. The Prophet (s.a.w.s.) conveyed this divine command to Ali (a.s.) who said: I happily accept the order Allah and His Messenger, even though I don't want to leave the company of His Eminence (s.a.w.s.) under any circumstance. His Eminence (s.a.w.s.) said: Do you not accept that your status with regard to me is just as Harun was to Musa (a.s.) except that there will be no prophet after me? Ali (a.s.) said: O Allah's Messenger, I accept. His Eminence (s.a.w.s.) said: O Abul Hasan, by staying in Medina you will get reward of traveling in this journey. Allah has made you a Nation like Ibrahim (a.s.) [That is just as Ibrahim (a.s.) was commanded to confront alone the polytheists of that time, in the same way you will have to confront these infidels and hypocrites alone] and due to your awe, the hypocrites will not be able to cause any harm to the Muslims.

Thus when the Holy Prophet (s.a.w.s.) set out to Tabuk and Ali (a.s.) went along to see

him off, the hypocrites said that Muhammad (s.a.w.s.) did not take Ali (a.s.) along with him because of his displeasure with him. His intention is that we attack Ali (a.s.) and kill him. When this news reached the Prophet, Ali (a.s.) said: Allah's Messenger, have you heard what these hypocrites say? The Prophet (s.a.w.s.) said: O Ali, is it not enough for you that you are to me like vision is to my eyes and the soul to the body? After that His Eminence (s.a.w.s.) set out with his companions, leaving Ali (a.s.) as his representative in Medina. Whenever the hypocrites thought of attacking the Muslims, they used to be afraid of Ali, the victor of Khaiber and dreaded that others may also rise up in Ali's support and thwart their plans. But all the time they said that this would be the last .journey of Muhammad and that he will not return

At last, when there was only a short distance between Holy Prophet (s.a.w.s.) and Akidar, one evening His Eminence (s.a.w.s.) said to Zubair bin Awwam and Samak bin Khurasha to go with twenty Muslims to the palace of Akidar and capture him. Zubair said: Allah's Messenger, how can we bring him here? He has a huge army as you know, besides thousands of slaves and maidservants etc. His Eminence (s.a.w.s.) said: Capture him by some trick. They said: How can we do that? First of all, it is a full moon night and secondly the path is through an open plain, how can

we hide ourselves from their sight? His Eminence (s.a.w.s.) said: Do you want Allah to hide you from their sight and make your shadow vanish, so that there is no difference between the moonlight and your light? They said: Yes, Allah's Messenger, we want that. His Eminence (s.a.w.s.) said: Then it is obligatory on you to recite durood on Muhammad and Aale Muhammad and have faith that Ali Ibne Abi Talib (a.s.) is most superior among all my progeny; and O Zubair, specially you stick to the faith that Ali (a.s.) is most deserving of leadership in whichever community he is present, and no one else is allowed leadership. When you do this, and reach near the wall of his palace, Allah will send a herd of deer and mountain goats to the gate, who would rub their horns on the door. When Akidar hears the animals, he will ask his men to go out and hunt them down. His wife will restrain him saying: Don't tell them to go out at this time of the night because Muhammad has landed near our fort. I am afraid he will send his men here and they would capture you. He replied: Who can dare to split from the army? Our people will detect them from a distance in this moonlight. The whole sky is illuminated and no one is here and if anyone were near the palace, these wild animals would have run away. At last the king will came out to hunt the animals they

.fled from there. He followed them and was surrounded by Zubair and his men

Thus what the Prophet (s.a.w.s.) had said came to be true and they arrested him. Akidar said: I have a request. They said: You may ask whatever you want but don't ask us to release you. Akidar said: Remove my royal garments and sword etc and take me to His Eminence (s.a.w.s.) in a simple shirt so that he does not see me in rich garments. Perhaps he would have pity on me in that case. They did that and when the Muslims and Arabs saw the rich embroidered clothes in moonlight, they remarked: O Messenger (s.a.w.s.), these garments and ornaments look like garments of heaven. His Eminence (s.a.w.s.) Said: No. These are the garments of Akidar and this is his sword. If my cousin, Zubair and Samak are firm on my command they will surely meet me at the Kauthar pool. Their one handkerchief is better than all this. The companions asked: Their handkerchief would be better than this? His Eminence (s.a.w.s.) said: Even if the space between the earth and sky is filled with gold, one thread of the .handkerchief they will hold in Paradise, would be better than that

When they brought Akidar to His Eminence (s.a.w.s.), he said: Spare me so that so that I can prevent your enemies, who live beyond my country, to attack you. His Eminence (s.a.w.s.) said: What if you don't fulfill your promise? He said: Yes, Allah's Messenger, if I cannot; then if you

are really are the Prophet of Allah, and Allah Who protected you and Who sent the herd of deer to my door and took me out of my palace and made me arrested by your companions; the same Allah will have me arrested again. At last the Holy Prophet (s.a.w.s.) signed a treaty with him that he would pay a thousand 'awqiya' gold and two hundred robes in the month of Rajab and same in the month of Safar and whenever a Muslim passed through his territory, he would be provided rations for three days till he goes out of his boundaries. And if he breaks this promise, he would be out of the guarantee of Allah and the Messenger. After that His Eminence (s.a.w.s.) returned to .Medina

Imam Musa Kazim (a.s.) said: The calf of the time of the Holy Prophet (s.a.w.s.) was Abu Aamir Rahib; whom His Eminence (s.a.w.s.) had labeled as a transgressor. When His Eminence (s.a.w.s.) became victorious and returned to Medina and Allah nullified the deceit of the hypocrites, the Prophet (s.a.w.s.) ordered to burn the mosque of :Ziraar and Allah sent the following verse

والذين اتخذوا مسجد ضرارا و كفراً و تفريقاً بين المؤمنين و ارصاداً لمن حارب الله و رسوله من قبل و ليحلفن ان اردنا الا الحسنى و الله يشهد انّهم لكاذبون

And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His :Apostle before; and they will certainly swear

We did not desire aught but good; and Allah bears witness that they are most surely [liars.[۵۲۱

Then the Seventh Imam said: Allah destroyed the calf that was present during the time of the Prophet (s.a.w.s.). He became involved in leprosy and paralysis and this condition remained for forty days and after that he died and fell into a severe .chastisement of Hell

Exegesis of Surah Baqarah: Verse ۲:۱۰۵

:Regarding the Almighty's words

مـا يـوّد الـذين كفروا مـن اهـل الكتـاب و لاـ المشـركين ان ينزّل عليكـم مـن خير من ربّكم و الله يختص برحمته من يشـاء و الله ذوالفضل العظيم

Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty [grace.[۵۲۲

Imam Hasan Askari (a.s.) says that Imam Reza (a.s.) said that Allah censures the :Jews, Christians, polytheists and Nasibis saying

ما يوّد الذين كفروا من اهل الكتاب

[Those who disbelieve from among the followers of the Book do not like….[۵۲۳

…That is the Jews and Christians

... و لا المشركين ..

[nor do the polytheists…[۵۲۴…

and the idolaters and polytheists are also included in it; they become angry on hearing …about the excellence of Muhammad (s.a.w.s.) and Ali (a.s.) and they do not like

... ان ينزّل عليكم من خير من ربّكم ...

[that the good should be sent down to you from your Lord…[۵۲۵…

That any verse should be revealed about the excellence of Muhammad and Ali (a.s.) and their progeny. That is why they prohibit

their people to take part in debates, because they are afraid that their arguments will silence them and consequently their people will bring faith and become against them. That is why those who among them want to come and ask about Islam, they prevented to do so, saying, ‘he is a tale teller, a liar and sorcerer. For the safety of your world and hereafter, it is better that you don’t meet him and he does not meet .you.’ In this way, they prevent even the common people to meet the Prophet

:After that Allah says

... و الله يختص برحمته من يشاء ...

[and Allah chooses especially whom He pleases for His mercy...[۵۲۶...

He chooses for His mercy whom He wills and guides him to Islam and to the .(.guardianship of Muhammad and Ali (a.s

و الله ذوالفضل العظيم

[and Allah is the Lord of mighty grace.[۵۲۷

When the Holy Prophet (s.a.w.s.) warned them by this command, a group of them came started quarreling with him and said: O Muhammad, you claim that there is something in our mind, which we in fact do not have. We don’t find anything wrong if the proof of Allah descends on you, following which is necessary and it should be followed. The Prophet said: If today you quarrel with Muhammad, it will not be surprising if soon you begin to quarrel with Allah also. When the scroll of your deeds is read out to you, you will say: The recording angels have done injustice on us. They have recorded deeds that we have not

committed. At that time your limbs will be asked to testify and they will testify against you. They said: Muhammad, do not take your testimony so far, it is the practice of liars. There is a great distance between us and the hereafter. Show us what you claim, now, so that we know you are true. And we know you cannot do this because you are a liar. At this useless talk of theirs, His Eminence (s.a.w.s.) said to Ali (a.s.): O Ali (a.s.) ask their physical organs to testify. Ali (a.s.) asked their limbs to give witness and they began to give witness against them that they do not want that any verse should be revealed on Muhammad (s.a.w.s.) from the Almighty Allah confirming the prophethood of the Prophet and Imamate of Ali because they are afraid they will be defeated in debate and their people will bring faith on Islam and desert them. At this, the disbelievers said: Muhammad! We don't hear the testification that you claim our limbs are giving. The Prophet (s.a.w.s.) said: Ali, these people are included in following :statement of the Almighty Allah

ان الذین حقّت علیهم کلمت ربک لا یومنون و لو جاءتهم کل ایهٔ حتی یروا العذاب الالیم

Surely those against whom the word of your Lord has proved true will not believe. Though every sign should come to them, until they witness the painful chastisement. [[۵۲۸

Pray for their destruction." Ali (a.s.) prayed for their destruction. At that moment their" physical parts spoke up and testified against them and separated

from their body, and all of them died on the spot. After they all died, Jews came there and said: Muhammad, how cruel you are! You have killed all of them! The Prophet said: When Allah's wrath is so severe with them, how can I show kindness? If they had beseeched to Him through the medium Muhammad, Ali and their Purified Progeny and prayed for respite and forgiveness, Allah surely would have accepted their prayer just as the prayer of calf-worshipers was accepted, when they petitioned through the medium of Muhammad, Ali and their Purified Progeny and Allah told them through the tongue of Musa (a.s.) that if they had even prayed for that killer through the mediation of these personalities, He would have forgiven him also due to the exalted position of .the holy personages

Exegesis of Surah Baqarah: Verse ۲:۱۰۶–۱۰۷

part ۱

:Regarding the Almighty's words

ما ننسخ من آيۀ او ننسها نأت بخير منها او مثلها الم تعلم ان الله على كل شيء قدير الم تعلم انّ الله له ملك السموات و الارض و ما لكم من دون الله ولى و لا نصير

Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides [Allah you have no guardian or helper?[۵۲۹

Imam Hasan Askari (a.s.) says that Imam Muhammad Taqi (a.s.) said: The Almighty :Allah says to His apostle

مانسخ من آيۀ اوْ ننسها ...

Whatever communications We abrogate

[or cause to be forgotten...[۵۳۰

If we cancel the command of a verse, that is, abrogate it or delete its script, erase it or :you and the people forget it. In another place, He says

سنقرءك فلا تنسى الّا ما شاء الله انّه يعلم الجهر و لا يخفى

[We will make you recite so you shall not forget. Except what Allah pleases.[۵۳۱

Soon We will make you learn it in such a way that you will never forget, except that which Allah likes. He will make you forget that and its remembrance will go away from .your mind

نأت بخير منها

[We bring one better than it...[۵۳۲

So We bring a better one...that is, it is better to act on His other verse and there is great reward for it. Rather than act on the abrogated verse, it is better for you that .you act on the new verse

اؤ ننسها

[or like it.[۵۳۳...

It is similar to the abrogated verse in the sense that just as previously it was better to act upon it, now it is best that you act on the new verse. The abrogation and change is :made only for your well being. After that, Allah says

الم تعلم انّ الله على كل شىء قدير

[Do you not know that Allah has power over all things?[۵۳۴

Don’t you know that Allah has power over everything and has power to cancel ?whatever He likes

الم تعلم انّ الله له ملك السموات و الارض ...

[Do you not know that Allah's is the kingdom of the heavens and the earth...[٥٣٥

And O Muhammad, don't you know that Allah's is

the kingdom of the heavens and the earth and He is only the knower Who makes you learn by His knowledge and besides Allah, you have no guardian or helper.

و ما لکم من دون الله من ولی و لا نصیر

[and that besides Allah you have no guardian or helper?[٥٣۶...

And none except Allah knows and none is your guardian and helper except Him, in your difficulties when He wants to put you in trouble or help you in any chastisement when He wants to put you in it.

Imam Muhammad Taqi (a.s.) said: The Almighty Allah has effected abrogation in view of that which is better for you so that you bring faith in them and that due to your acceptance of these verses, He may increase your rewards. Thus He brings only that abrogation and change which is for your good.

After that Allah says:

الم تعلم انّ الله له ملک السموات و الارض ...

[Do you not know that Allah's is the kingdom of the heavens and the earth...[٥٣٧

O Muhammad (s.a.w.s.)! Do you not know that Allah's kingdom is the heavens and the earth and He rules over them with His power and has complete authority to deal as He likes. If He advances something, no one can postpone it; and if He postpones something, no one can advance it.

و ما لکم من دون الله من ولی و لا نصیر

[and that besides Allah you have no guardian or helper?[٥٣٨...

O Jews and falsifiers of Muhammad and those who deny the modification of the divine law. No one is your

guardian, except Allah who may take care of your expediences. There is no helper .and guardian for you, who may remove punishment from you

It is reported that when the Holy Prophet (s.a.w.s.) was in Mecca, Allah had commanded him to face Jerusalem in prayer and when possible to keep the Kaaba between himself and Jerusalem and when you cannot do so, keep your face towards Jerusalem. Hence the Holy Prophet (s.a.w.s.) acted on this command for thirteen years till he was in Mecca and after coming to Medina also he continued to face Baitul Maqdas for seventeen months and did not face the Kaaba. Some mischievous Jews said to each other: By Allah, Muhammad does not know how to pray. Till now he faces our Qibla and prays in our style. His Eminence (s.a.w.s.) did not like their gossip and disapproved their Qibla, preferring Kaaba. When Jibraeel Amin arrived, His Eminence (s.a.w.s.) said: I would like very much if the Almighty Allah changes the Qibla from Jerusalem to Kaaba, because whatever I heard from Jews about Qibla, hurts me. Jibraeel (a.s.) said: Allah's Messenger, request Allah to change the Qibla, Allah will accept your request and fulfill your desire. At last his prayer was accepted and again :Jibraeel (a.s.) came from Allah and said: O Muhammad (s.a.w.s.) read

قد نرى تقلّب وجهك فى السما ءفلّنولينك قبلۀ ترضاها فوّل وجهك شطر المسجد الحرام و حيث ما كنتم فوّلوا وجوهكم شطرۀ و انّ الذين اوتوالكتاب ليعلمون انّه الحق من ربهم و مالله بغافل عما تعملون

Indeed We see the

turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that [it is the truth from their Lord; and Allah is not at all heedless of what they do.[۵۳۹

When His Eminence (s.a.w.s.) turned to Kaaba, the Jews criticized him and said (the :(words they said: Allah says in Quran

ما ولّاهم عن قبلتهم التی کانواعلیها

[What has turned them from their qiblah which they had?[۵۴۰

part ۲

Simply: What made the Muslims turn away from Jerusalem, facing which they used to :pray previously? Allah gave them a good answer. Hence Allah says

قل لله المشرق و المغرب ...

[The East and the West belong only to Allah...[۵۴۱

یهدی من یشاء الی صراط مستقیم

[He guides whom He likes to the right path.[۵۴۲

He guides whom He likes to the right path and their obedience takes them to .Paradise

A group of Jews came to His Eminence (s.a.w.s.) and said: O Muhammad, you prayed facing Jerusalem for fourteen years and left it now. Because if it was lawful, by leaving it, you have gone to falsehood, because that which is against truth is only falsehood. If it were false, you had been on a wrong path till that period, so we can't believe we are wrong. His Eminence (s.a.w.s.) said: The previous matter was right and :this is also right, because Allah says

قل لله المشرق و المغرب یهدی من

يشاء الى صراط مستقيم

Say: The East and the West belong only to Allah; He guides whom He likes to the right [path.[۵۴۳

Simply: Say O Muhammad, the East and the West (both) belong to Allah only. He guides whom He likes, to the right path. O who you believe! When He feels advisable to turn your face to the East, He commands to turn your face to East and when He feels advisable to turn your face to West, He commands to do so. And by expediency, He can also command you to turn in other direction instead of these two. Hence do .not be a disbeliever in Allah's expediency

After that His Eminence (s.a.w.s.) said: O Jews! Previously you abstained from work on Saturdays, then you started doing it, then again you left it and again started. Now, tell me, you gave up truth and chose the wrong or you gave up wrong and chose the truth or you gave up one wrong thing and chose another wrong or gave up one right thing and chose another right? Now whatever is your reply to my objection, the same will be my answer. The Jews said: First it was lawful to work on Saturdays and after that to work on Saturday was also lawful. His Eminence (s.a.w.s.) said: In the same way, taking Jerusalem as Qibla was lawful in the beginning. Now taking Kaaba as Qibla is lawful this time. After that the Jews said: You think that Allah first ordered you to pray facing Jerusalem and

then to face Kaaba. In that case He changed His mind. His Eminence (s.a.w.s.) said: He didn't change His mind because He knows the results and is powerful on expediencies and He do not make any mistake and does not setup any opinion against the first opinion. He is free of and above all this. Also nothing prevents Him from doing what He likes. Only a person having these qualities has to change his mind. But Allah is free from all this. After that he said: O Jews, see, Allah makes you ill and then cures you. Again sometimes He makes you ill, so it means that He changes His mind. He makes us alive and makes us die; now was there change of mind in these two cases? They said: No. Then His Eminence (s.a.w.s.) said: In the same way, Allah commanded Muhammad to pray facing Jerusalem and after that to face Kaaba. There was no change of mind on His part. After that he said: Allah sends summer and winter alternatively, so does it mean that He goes on changing His mind? They said: No. Then the Prophet (s.a.w.s.) said: In the same way there was no correction of divine command in the case of Qibla also. After that the Prophet said: Allah made it compulsory for you to wear woolen clothes in winter and for summer He issued a contrary command, does it mean that He corrected His stance? They said: No. The Prophet said: See, in the same way, at one

time He made you serve Him in one way according to expediency and at another time He asked you to serve Him in another way. In both circumstances you became eligible :for divine rewards. At this time Allah sent His revelation

ولله المشرق و المغرب فاينما تولوا فثمّ وجه الله ...

And Allah's is the East and the West, therefore, whither you turn, thither is Allah's [purpose...[۵۴۴

After that the Prophet (s.a.) said: O people, suppose you are a patient and Allah is like a doctor and only that is better for the patient that the doctor prescribes and not that in which the patient puts him into doubt and himself requests the people: Know that, .leave Allah's work to Allah, you will succeed in that and reach what you aim for

Someone asked Imam Taqi (a.s.): O son of Allah's Messenger, why was Baitul Maqdas :made the first Qibla? His Eminence (a.s.) replied: Allah Himself mentions the reason

... و ما جعلنا القبلة التى كنت عليها الّا لنعلم من يتبع الرسول ممن ينقلب على عقبيه...

and We did not make that which you would have to be the qiblah but that We might... [distinguish him who follows the Apostle from him who turns back upon his heels...[۵۴۵

Simply: And We made Baitul Maqdas the Qibla, which you faced previously, to know who follows Our Messenger and who turns on both his heels (that is disobeys the .Messenger). As We knew from before what would happen later

Its story is that the Meccans preferred Kaaba, so Allah decided to see who follows His

Eminence and who are against him. In such a way that in spite of their aversion, if they obey the orders of Muhammad (s.a.w.s.), it would mean that they are obedient, otherwise they would have been his opponents. Whereas the people of Medina preferred Jerusalem. That is why, they were asked to oppose it and face the Kaaba, so that it may be known who inspite of his aversion follows the order of Muhammad. :Thus one who does so, would be his supporter and obedient one. Thus Allah says

... و ان كانت لكبيرة الاّ على الذين هدى الله ...

[and this was surely hard except for those whom Allah has guided aright...[۵۴۶...

Simply: Inspite of the fact that at that time it was difficult for them to face Baitul .Maqdas; but whose whom Allah guided were not in this condition

This shows that Allah wants the people to obey Him even though they may have to act their own likes and wishes so that their obedience against selfish desires may be .tested

Exegesis of Surah Baqarah: Verse ۲:۱۰۸

part ۱

:Regarding the Almighty's words

ام تريدون ان تسئلوا رسولكم كما سئل موسى من قبل و من يتبدل الكفر بالايمان فقد ضل سواء السبيل

Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of [the way.[۵۴۷

Imam Hasan Askari (a.s.) reports that Imam Ali Naqi (a.s.) said: The Almighty Allah :says

ام تريدون ان تسئلوا رسولكم

[Rather you wish to put questions to your Apostle...[۵۴۸

O disbelievers of Quraish and Jews, you question the

apostle about signs and miracles, that you yourself don't know, whether it is good for ?you or not. Do you want to ask such questions

... كما سئل موسى من قبل ...

[as Musa was questioned before...[۵۴۹...

...Just as Musa (a.s.) was asked before and it was like this

لن نؤمن لک حتی نری الله جهرة فاخذتهم الصاعقة ...

we will not believe in you until we see Allah manifestly, so the punishment overtook... [you...[۵۵۰

.At that time, O Bani Israel! The lightning surrounded you

من يتبدل الكفر بالايمان...

[and whoever adopts unbelief instead of faith...[۵۵۱

Simply: One who, after the Prophet, replies to him that what you have asked me, it is not advisable to ask Allah for it, changes faith into infidelity. Or if his request is right and Allah manifests it for him, and after seeing the sign he has demanded, he does not bring faith, or when he comes to know it is not proper for him to question, and that it is obligatory to be content on the proofs that Allah has established, and the signs He has manifested, inspite of that, he does not change infidelity into faith and does not .obey the proof that Allah has made obligatory on him

فقد ضل سواء السبيل

[he indeed has lost the right direction of the way.[۵۵۲

He has indeed deviated from the right path that goes to Paradise and he has adopted .the path which goes to Hell

:Imam (a.s.) says: Allah says

ام تريدون ان تسئلوا رسولكم كما سئل موسى من قبل و من يتبدل الكفر بالايمان فقد ضل سواء السبيل

Rather you wish

to put questions to your Apostle, as Musa was questioned before; and whoever [adopts unbelief instead of faith, he indeed has lost the right direction of the way.[۵۵۳

The incident is that ten Jews came to His Eminence (s.a.w.s.) to ask him some questions just for argument sake. In the meantime, a Bedouin came running there as if someone was pushing him from behind. And he had a stick on his shoulder and a bag on his head and the bag was tied up tightly. Nobody knew what was inside it. He came and loudly shouted: O Muhammad, answer my question at once! His Eminence (s.a.w.s.) said: O brother Arab, these Jews have came before you and want to ask some questions. If you allow me, I will answer them first. That Bedouin said: No, because I am a traveler and I have to move on. His Eminence (s.a.w.s.) said: Indeed, being a traveler you are worthier than them. The Bedouin said: I want to you warn you that these people have a book also and according to their view it is right. And I am afraid that they may testify you and enter the folds of Muslims only to spoil the religion of others. I shall not be content with this without seeing any sign. His Eminence (s.a.w.s.) asked his companions: Where is Ali Ibne Abi Talib (a.s.)? Call him here at once. Ali (a.s.) came to attend His Eminence (s.a.w.s.). That Bedouin said: O Muhammad (s.a.w.s.)! When we both are talking, why has he

come? His Eminence (s.a.w.s.) said: O Bedouin! You asked me a question of clarification, and Ali (a.s.) has sufficient knowledge. I am the city of knowledge and he is the gate. Whoever wants to pose any question, must enter from the gate. When Ali (a.s.) came before the Holy Prophet (s.a.w.s.), His Eminence (s.a.w.s.) said in a loud voice: O people, one who wants to see the grandeur of Adam, wisdom of Sheeth, intelligence and awe of Idrees, gratitude and worship of Nuh, faithfulness and friendliness of Ibrahim, enmity of Musa with enemies of Allah, love to believers and .(.way of living of Isa (a.s.), should look at Ali Ibne Abi Talib (a.s

These words of His Eminence (s.a.w.s.) increased the faith of believers and the hypocrisy of the hypocrites increased. The Bedouin said: O Muhammad, you have praised the son of your uncle as his excellence is your excellence, his prestige is your prestige, I do not agree with any of this till such a one testifies, whose testimony I don't doubt. When he was asked who was that, he said: If the porpoise testifies, I shall agree. His Eminence (s.a.w.s.) said: O brother Arab, open your bag and take it out and ask for witness. It will testify of my prophethood and my brother's excellence. The Bedouin said: I took too much pain to catch it and I am afraid it would run away. His Eminence (s.a.w.s.) said: Don't be afraid. It will not run away. It will testify to my .excellence and truth

The Bedouin said: But I am afraid it will run away. His Eminence (s.a.w.s.) said: If she runs away it would be enough for you to falsify us. She will not run away, and she will give true witness of me. After she gives the witness, let it go. I shall give you such reward that will be better than it. Hence the Bedouin took it out from his bag and put it on the ground. It stood still there and looked at His Eminence (s.a.w.s.) and rubbed her head on the ground and then raised her head. Allah make her speak and she said: I testify that no one is worthy of worship except Allah. He is One and has no partner and I testify that Muhammad (s.a.w.s.) is His Apostle and His obedient one and he is such a Prophet that he is the leader of all apostles and most excellent of them and the last apostle and he will take the believers to Paradise. And I testify that his brother, Ali Ibne Abi Talib (a.s.) has excellence and qualities mentioned above, and I testify that .his friends will be respected in Paradise and his enemies will be disgraced in Hell

Seeing this miracle, the Bedouin cried and said: O Allah's Messenger, I also testify to all that this porpoise testified. I cannot deny what I have seen and heard. Then he turned to the Jews and said: Woe to you, seeing this miracle, which other miracle you want to see and ask for

divine sign? Now believe in him or you shall all be destroyed. On hearing his argument, .all the Jews became Muslims and said: O brother Arab, your porpoise is blessed for us

After that His Eminence (s.a.w.s.) asked the Bedouin to release the porpoise so that Allah gives him something better in return, because she has brought faith on Allah and His Prophet (s.a.w.s.) and on the brother of the Prophet (a.s.) and given true testimony. It is not desirable to catch it and keep in captivity, it should be released, so that she .should be the leader of all porpoises

The porpoise said to the Prophet (s.a.w.s.): O Allah's Messenger, allow me to compensate him. The Bedouin asked: What compensation can you give? The porpoise replied: O Bedouin, the burrow from where you caught me is having ten thousand dinars and three hundred thousand dirhams of Choesroe in it, you may take them. The Bedouin said: What should I do? All have heard this porpoise and right now I am very tired. Those who have rested will surely go there and take away all the wealth. The porpoise said: O Bedouin, Allah has kept that wealth for you, in exchange of releasing me. Allah will not allow anyone to touch it before you. If anyone tries to take it, Allah will destroy him. Since the Bedouin was very tired, he set out from there slowly but a group of hypocrites present there, setout before him and reached the spot. When they put their hands into the

hole to take the wealth, a large snake came out of it and stung them and they all died. The snake waited there till the Bedouin arrived. When he reached there, the snake cried: O brother Bedouin, look at them! Allah has appointed me to kill them before they could take away the treasure, that you have obtained instead of the porpoise. Now you may take it.

The Bedouin took out all the dinars and dirhams but could not lift them all. The snake said: Untie the string from your waist and tie one end of it to this bag and another to my tail. I will pull it and bring it to your house and protect you and your wealth. Thus the snake came along with the treasure. He did not spend the money in buying luxuries and gardens and the snake protected him and his riches and after that it went away from there.

Imam Hasan Askari (a.s.) said: I asked my father, Ali Ibne Muhammad (a.s.): Did the Holy Prophet (s.a.w.s.) continue to have discussions and debates with people even when they used to be enraged with him? He replied: Many a times. Allah has mentioned many of their statements in Quran:

و قالوا مال هـذا الرسول يأكل الطعام و يمشـى فى الاسواق لولا انزل اليه ملك فيكون معه نذيرا اؤ يلقى اليه كنز اؤ تكون له جنّةٌ يأكل منها و قال الظالمون ان تتبعون الّا رجلا مسحورا

And they say: What is the matter with this Apostle that he eats food and goes about in

the markets; why has not an angel been sent down to him, so that he should have been a warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any [but a man deprived of reason.[۵۵۴

Simply: The infidels said: What has happened to this Prophet, that he eats like us and visits the markets like us? Why any angel was not sent to him who may have accompanied him in warning the people? Or a treasure should have come with him, or he should have had a garden so that he may have eaten from it. And the oppressors .said: You follow one who has been bewitched by someone

part ۲

:Allah quotes another of their statements

... لولا نزّل هذا القرآن على رجل من القريتين عظيم

[Why was not this Quran revealed to a man of importance in the two towns?[۵۵۵

Why Quran did not descend on a rich man from Taif and Mecca? Allah says in another :verse

و قالوا لن نؤمن لک حتی تفجر لنا من الارض ینبوعا او تکون لک جنّة من نخیل و عنب فتفجر الانهار خلالها تفجیرا او تسقط السماء کما زعمت علینا کسفا او تأتی بالله و الملائکة قبیلا او یکون لک بیت من زخرف او ترقی فی السماء و لن نؤمن لرقیّک حتی تنزّل علینا کتاب نقروه قل سبحان ربی هل کنت الّا بشر رسولا

And they say: We will by no means believe in you until you cause a fountain

to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us). Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to [us a book which we may read.[۵۵۶

Simply: And the infidels said: O Muhammad, we will not believe you until you bring out for us streams from the earth. And you don't own date and grape orchard; in which you make canals flows. Or as you imagine you can, you break the sky into pieces and make it fall on us. Or bring Allah and angels before us. Or that you have a gold house or you ascend to the sky. And we will not believe your ascent to the sky till you bring .down a written document for us that we can read

After this, the infidels said to His Eminence (s.a.w.s.): If you were like Musa (a.s.), lighting would indeed have fallen on us because we questioned you and our demands are more difficult than those of Musa's community. And its story is that one day the Holy Prophet (s.a.w.s.) was inside the Holy Kaaba in Mecca, when the Quraish chiefs like Walid Ibne Mughaira Makhzumi, Abul Bahatari Ibne

Hisham, Abu Jahl Ibne Hisham, Aas Ibne Wail Sahmi, Abdullah Ibne Abu Umayyah Makhzumi gathered there and a large number of their relatives accompanied them. At the same time a few companions of the Holy Prophet (s.a.w.s.) were also present and His Eminence (s.a.w.s.) was reciting the Quran and teaching divine laws to them. Seeing this, the hypocrites were saying: See how soon Muhammad has succeeded, let us rebuke him and argue with him to falsify his religion so that he is disgraced before his companions and that his prestige decreases. Perhaps by this, he may refrain from making false claims, misguidance and rebellion. If he stops by this it is good, otherwise we shall draw our swords against him. Abu Jahl said: Who will argue with him? Abdullah bin Umayyah said: I will; do you not consider me competent for that? Abu Jahl replied: Yes. So all of them came there and Abdullah started talking: Muhammad, you have claimed a great thing and become convinced of a serious matter. You think that you are the prophet of the Lord of the worlds while you are not fit to be an apostle of the creator and Lord of all the worlds and creatures. You are a human being like us. You eat like us and go to the market to buy and sell. And it is the rule of kings of Rome and Iran that they appoint as an apostle a person who is very rich and respectable, owner of big houses, hotels, tents and

slaves and servants. Whereas the Lord of the worlds is superior to all kings and they all are His servants. If you were an apostle, you would have been accompanied by another person to confirm what you say and we would have seen him. Rather if God wanted to send a prophet to us, He would have sent an angel and not a human being like us. Muhammad, someone has charmed you and you are not a prophet. His Eminence (s.a.w.s.) said: You have anything else to say? He said: Yes, if Allah wanted to send an apostle to us, He would have selected a wealthy and respectable man from us. Why this Quran – which you think was revealed to you and that you were made a prophet – was not revealed on a rich man of Mecca or Taif? Like Walid Ibne Mughaira of Mecca and Urwah Ibne Masood Thaqafi of Taif. When he reached this point, His Eminence (s.a.w.s.) said: O Abdullah, is anything left to say? He said: Yes, we will never believe in you until you make a stream to flow out the ground of Mecca as the surface of Mecca is very hard and rocky. You dig it out and split it and make a stream to flow from it because we need it. Or you have an orchard of dates and grapes, that you eat from it and also allow us to eat from it; and there be many streams in these; (in that case we can believe

in you) or as you think, you may break the sky into pieces and make it fall on us, :because you have told us

و ان يروا كسفا من السماء ساقطا يقولوا سحاب مركوم

And if they should see a portion of the heaven coming down, they would say: Piled up [clouds.[۵۵۷

Simply: When they see a piece of the sky falling, they say it is only a layered cloud. May be we shall say the same thing; or till you don't bring Allah and angels before us. That is you bring them to us and they should be before us, till then we will not believe in you; or that you have a house of gold and you give us from it, making us rich; perhaps at that time we would adopt rebellion and disobedience, because you have :told us

كلّا انّ الانسان ليطغى ان رءاه استغنى

[Nay! man is most surely inordinate, because he sees himself free from want.[۵۵۸

Simply: No, no, when a man considers himself needless, he indeed becomes headstrong and disobedient. Or you don't ascend the sky; and we will never believe that you have ascended the sky, till you don't bring a written document that we can read that it is from Allah, the Powerful and the Wise to Abdullah Ibne Abu Umayyah Makhzumi and his companions that they should bring faith in Muhammad bin Abdullah bin Abdul Muttalib because he is My Messenger and that they testify to his words because he speaks on My behalf. After that Abdullah said: O Muhammad, even if

you do all this, I cannot say for sure that I will believe in you, rather if you take us to the sky and opening its door make us enter it, then also we will say that our eyes are .intoxicated and someone has hypnotized us

At that time, His Eminence (s.a.w.s.) prayed to Allah: O Allah, You heard everything and .You know well what these people said. At that time the following verse was revealed

و قالوا مال هـذا الرسول يأكل الطّعام و يمشـى فى الاسواق لولا انزل اليه ملك فيكون معه نذيرا او يلقى اليه كنز او تكون له جنة يأكل منها و قال الظالمون ان تتبعون الا رجلا مسحورا

And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any [but a man deprived of reason.[۵۵۹

:Then Allah says, O Muhammad

انظر كيف ضربوا لک الامثال فضّلوا فلا يستطيعون سبيلا

[See what they liken you to! So they have gone astray and cannot find the way.[۵۶۰

Simply: See how they have given examples for you. Hence they became misguided and can never return to the right path. After that He revealed the verse: O :Muhammad

تبارک الذى ان شاء جعل لک خيراً من ذلک جنات تجرى من تحتها الانهار

و يجعل لک قصورا

Blessed is He Who, if He please, will give you what is better than this, gardens [beneath which rivers flow, and He will give you palaces.[۵۶۱

Allah is exalted and great. If He wants, He can give you a garden better than what they demand of you. Where streams flow beneath the trees and allot a big palace for ,you...And then He sent the verse: O Muhammad

فلعلک تارک بعض ما یوحی الیک و ضائق به صدرک ان یقولوا لولا انزل علیه کنز او جاء معه ملک

Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent [down upon him or an angel come with him?[۵۶۲

Simply: Perhaps you will reject a part of that which is sent to you and you will be uncomfortable to reveal it. Lest they may ask why a treasure was not sent to him? Or why an angel didn't come with him to confirm him? And then the following verse was :revealed

و قالوا لولا انزل علیه ملک ولو انزلنا ملکا لقضی الامر ثم لا ینظرون و لو جعلناه ملکا لجعلناه رجلا و للبسنا علیهم ما یلبسون

And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited. And if We had made him angel, We would certainly have made him a man, and

[We would certainly have made confused to them what they make confused.[۵۶۳

Simply: The infidels said: Why an angel was not sent on him? If We had appointed an angel as a prophet, We would have sent him in the form of a human being and made them doubtful about that in which they are doubtful. That if an angel were to come in human form they would have raised the same objection and said: How a human being ?like us can be a prophet

part ۳

After that, His Eminence (s.a.w.s.) said: O Abdullah, your saying that I eat like you and your view that a man cannot be an apostle of Allah etc is faulty as everything is in Allah's power. He does what He likes. And what He desires, He commands. He is praiseworthy and neither you or anyone else can object to His actions. See, Allah has made someone poor and someone rich, someone respectable and someone dishonored, someone healthy and someone sick. He has made someone polite and someone mean. And they all eat alike. Now beggars cannot say why Allah made them beggars and made some rich and wealthy and gave them high status? And the afflicted or weak people cannot say why they are involved in trouble and poverty and Allah has made others healthy; and the dishonored cannot say why He has put them in disgrace and why others are made honorable. And no ugly person can say why He is made ugly and others have beauty. If they say

thus, they will be finding fault with Allah's commands and will become unbelievers. And they will get an answer from Allah that: I am such a king that I can make someone inferior and someone superior, someone rich and someone beggar. I can make someone honorable and someone disgraced, I can give someone health and involve someone in illness. And you are My servants, and have no other way except to obey Me and believe in My commands. If you obey Me, you will be My servants and if you become disobedient you will be infidels and be destroyed in My chastisement. :After that Allah revealed the following verse

قل انمّا انأ بشر مثلكم يوحى اليّ انمّا الهكم واحد

[Say: I am only a mortal like you; it is revealed to me that your god is one God.[۵۶۴

Simply: O Muhammad, tell them: From the aspect of humanity, I am like you, but there is a difference that Allah has chosen me for Prophethood (He has revealed to me that Your God is one) just as He gave riches, health and beauty to some and not to others. .Thus don't deny that I have been specially chosen for prophethood

After that His Eminence (s.a.w.s.) said: O Abdullah, you said that it is the rule of kings of Rome and Iran that they appoint as an apostle only a person who is very rich and respectable, owner of big houses, hotels, tents and slaves and servants. Whereas the Lord of the worlds is superior to all kings and they all

are His servants. The reply to this is that the Almighty Allah is Powerful and Wise. He does not act according to your requests and desires, He does what He likes and commands as He wants. He is praiseworthy. O Abdullah, Allah has sent His apostles only that they may guide the people to the right path and take pains in this work day and night. If he were rich, his servants and slaves would have concealed him from people and his apostleship would have been wasted. Have you not seen that when a king remains in hiding, how disturbances arise in the country and the king knows nothing about it? O Abdullah, Allah has selected me without wealth, so that I can make you recognize His power and strength and show you that He is the helper of His apostle. You can neither kill him nor remove him from his apostleship. This clearly shows His power and your helplessness and that the Almighty Allah will soon make me victorious on you and grant me the power to kill or capture you. After that He will make me victorious on your country and believers will be in possession of it and you .and your helpers will have no share

After that he said: You said about me, that if I were a prophet, an angel would have accompanied me and testified to my veracity before you. Or if Allah had wanted to send an apostle to you, He would have sent an angel first, not a

human being like you. The reply is that your senses cannot perceive the angels, because they are of a subtle matter which you cannot see and if you eyesight were to be strengthened to an extent that you can see them you would have said they are not angels but humans because they would have been shown to you in the form of humans only so that you become attached to them; so that you may hear him fully and understand his words and connotation. How then could you have understood their veracity (like you can't understand my truth); rather Allah appointed a human as His apostle and showed such miracles at his hand which are not found in natures of those the condition of whose hearts you know. That is why what He has manifested to you had made you aware of your helplessness that it is a miracle and that is the proof .of his veracity from Allah

If an angel had come to you and shown you something that an ordinary man cannot do, you would not have known that it is not found in other angels of the same genre that it can be called a miracle. See the flying of birds is not included in miracle because others of the same genre are also having this quality. But if a man flies like birds, it would be a miracle. Thus Allah has made it easy for you to accept the matter of prophethood and kept in a way that His proof

can be established on you although you are asking for a weak thing in which there is .no proof of any kind

After that the Prophet (s.a.w.s.) said: As for what you say that somebody has charmed me, tell me how I am such? You know that I am better than all of you, in health, manners and knowledge. Have you seen any infamy, falsehood or mistakes, orally or foolish opinion from the beginning till forty years of my age? Do you think a man who had been immune from these mistakes, was it due to his personal power or it was :because of Allah's strength and help? That is why Almighty Allah says

انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا

[See what they liken you to! So they have gone astray and cannot find the way.[۵۶۵

Simply: O Muhammad, see how these people have given examples for you. Thus they .became misguided and they will not come to this path and establish proof on you

:Then His Eminence (s.a.w.s.) said: O Abdullah, you said

لولا انزل على رجل من القريتين عظيم

[Why was not this Quran revealed to a man of importance in the two towns?[۵۶۶

Why Quran did not descend on the two chiefs of Mecca and Taif, Walid bin Mughairah and Urwah Ibne Masood Thaqafi? Its reply is that Allah does not give priority to worldly wealth as you think. He has no value of this as you have. If its value were like a tiny mosquito, He would not have given even a little water to the

infidels and opponents so that may they save their lives. And distribution of Allah’s blessings is not in your control; but He Himself is the distributor of His great blessings. He does what He wants for His servants and maidservants. Like you, Allah Almighty is not afraid of the wealth of wealthy people. He knows whom to select for His prophethood and has no concern with wealth and nor does He select any for His desires and friendship as you follow these criteria. But His affair depends on fair justice, that is why He grants a high status to one who is most excellent of all and one who obeys His commands and is always ready for His service. And He keeps such person last, who is idle in obeying His commands. And when He is qualified with such an attribute, He will not care for wealth. Rather wealth is only His favor and no one has absolute right upon it. That is why when He gives wealth to whom He likes you cannot say that He should also grant prophethood in the same way and no one can force Him to grant His favor. Neither is granting favor obligatory on Him, as before that He has granted many favors. O Abdullah, have you not seen how He makes a man rich and also makes him ugly. He makes someone beautiful and makes him dishonored? He gives someone a great status but makes him stingy. He makes someone richest but mean. But this rich person

has no right to say to make him richer than such and such person. And the handsome person has no right to say why He is not given wealth along with beauty and nor the virtuous man can say why He has not given me wealth like such a man and the dishonored man cannot say why He has not given me an honorable position like so and so. But Allah is Omnipotent. He distributes in the way He likes. He is Wise in His .actions and the praised one in His deeds

و قالوا لولا نزّل هذا القرآن على رجل من القريتين عظيم اهم يقسمون رحمت ربّك نحن قسمنا بينهم معيشتهم فی الحيوة الدنيا

And they say: Why was not this Quran revealed to a man of importance in the two towns? Will they distribute the mercy of your Lord? We distribute among them their [livelihood in the life of this world.[۵۶۷

Now Allah replies to them: Do they distribute Allah's blessings? O Muhammad, We have distributed their livelihood in their worldly life and made one of them needful for other. Some go to others to ask for money, some for provisions and some for service. You see that kings and rich people also need some poor men for their services. Some things are available with these poor people that kings are needful of; or the poor has some part of knowledge that the king wants to take benefit from and this poor is needful of the king's wealth. Now the poor cannot say why He is

not given wealth with knowledge and the king also cannot say why Allah has not given :him knowledge with kingdom and wealth. Then Allah says

و رفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا و رحمت ربّک خير مما يجمعون

And We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass. [[۵۶۸

After that the Prophet (s.a.w.s.) said: O Abdullah, you said: We will not believe in you until you show us a miracle. The reply is that some of the things you have asked from Muhammad are such that if he showed them, it would not be proof of prophethood of Allah's Messenger and Allah's Messenger (s.a.w.s.) is higher than that he is content with the ignorance of ignorants and presents such a thing as proof, in which there is no kind of proof. And some of them are such that if they are manifested you and your companions will perish. Arguments and proof are presented only that it may become obligatory for people to bring faith and not that they may cause them to perish. You requested for your destruction, whereas Allah is Merciful and Kind to His servants and He knows His expediences very well and never destroys them on the basis of their .requests

Moreover, some of those things are impossible and their occurrence is not correct and lawful and the Prophet makes you aware of that, ends your excuses, closes your opposition and

through Allah's arguments, makes you inclined to testify for him till you have no .escape from it

Also some of them are such that regarding them, you have made up your mind that you will oppose them and neither accept the Prophet's proof nor hear any argument. One who is like this, his remedy is only chastisement of fire that comes from the sky .on him or that he should perish in Hell or be killed at the hands of Allah's men

part ۴

O Abdullah, you said: We will never believe in you until you cause streams to flow from the ground of Mecca because its surface is hard and rocky and that I should split the ground and makes streams flow from it because you need them. You have asked this but you are unaware of Allah's arguments. If I do like this, will I be a prophet? See, you have many gardens in Taif. Was their surface not uneven? But you leveled it and dug it out and caused many streams to flow from it. Abdullah said: Yes. Then the Prophet (s.a.w.s.) asked: Are there not other people who also make streams flow like you? He replied: Yes, there are many people like me. The Prophet (s.a.w.s.) said: O Abdullah, did they become prophets by doing this? He said: No. His Eminence (s.a.w.s.) said: If I do such a thing, would it be a proof of my Prophethood? Because it is like saying that you will not believe in me till I don't stand up

.and walk or eat like other people

You said you will not believe in me till gardens of dates and grapes belong to me and I eat from it and also make you eat and make canals to flow in them. Its reply is that you and your companions have gardens of dates and grapes, so on account of this do you all become prophets? He replied: No. The Prophet (s.a.w.s.) said: Then why have you asked the Prophet to show all this according to your request but yet say that it will not be a proof of his truth and if he submitted this, his deed will be false because he presents such things at this time that has no proof and he will be called a cheater for cheating weak people's sense and religion, whereas the Messenger of Allah is totally .pure from this defect

And you said you will not believe in me till I break the sky into small pieces and make it fall on you because you say that when infidels see a piece of sky falling, they say, it is only a cloud. Its answer is that the falling of sky causes death and destruction and as per your request, you wish the Prophet to destroy you with it. But Allah is Most Merciful. He will not destroy you but complete His arguments on you. And Allah does not command His Apostle according to your request because people are unaware of what will happen if their request is accepted. And sometimes

it so happens that their request is meaningless and it is impossible to be shown. For example, if they request individually it may be permissible to make the sky fall on them but others may say not to make it fall but to raise the earth on the sky and let the sky fall on the earth, then it would be contradictory and its occurrence impossible. .Allah never resorts to such illogical things

After that he said: O Abdullah, have you seen a doctor prescribing medicine according to the wish of the patients? He gives that which is good for them, whether they like it or not. Hence you are a patient and Allah is your doctor. If you take this medicine, you .will be cured and if you oppose it, you will remain deprived of it

O Abdullah! Have you heard a king in the past making it compulsory for the plaintiff to bring proof and accordingly to submit his argument and witness? If it is done, no claim and right can ever be proved on anyone and no difference can be seen between the .oppressor and oppressed, and between right and wrong

After that the Prophet (s.a.w.s.) said: You said you will not believe in me until I bring Allah and angels in groups to you, so that you can see them. Its reply is that it is impossible and its reason is obvious because our Lord is not like creatures who may .come and go and walk about. You have asked for an impossible thing

It is the attribute of your idols that they don't hear, see and don't know anything and cannot benefit you or anybody. O Abdullah! You have many gardens and fields and have you not employed farm hands and managers to look after them? He said: Yes. His Eminence said: Do you yourself see the condition of your properties or have engaged some people to keep you informed? Abdullah said: It is done by the agents. His Eminence (s.a.w.s.) said: See if your servants say to your agents: We will not obey you till you bring Abdullah Ibne Abu Umayyah before us, will you agree with them? Will it be possible for you? He said: No. The Prophet said: What would your agents do? They have to submit any proof to them instead of you, that they should know the truth and obey them compulsorily. Abdullah said: Yes. Then His Eminence (s.a.w.s.) said: If your agents come to you all the time and ask you to go with them as the people want you to, will not this irritate you? Will you not tell him that you are only my agent and not my advisor or boss? Abdullah said: Yes, that is true. His Eminence (s.a.w.s.) said: When you don't like such request from your farm hands through your agent why do you put such a request to Allah's Messenger? And why did you want to discredit the Prophet before Allah by not obeying His commands? Though you disliked your agent's request, whom you have appointed

to supervise your farm hands and servants. This argument is entirely controvertible to nullify all your arguments.

Abdullah, you said you will not believe in me till I have a house of gold. Abdullah, have you not heard that the king of Egypt has many houses of gold? He said: Yes, I have heard so. The Prophet (s.a.w.s.) said: Has he become a Prophet because of that? He replied: No. His Eminence (s.a.w.s.) said: Then it is not necessary for Muhammad also if he is a Prophet. And Muhammad does not consider enough your unawareness of Allah's commands.

Abdullah, you said you will not believe in me until I ascend to the sky and then you said: We will not trust your reaching the sky until you bring a written message and we read it. O Abdullah, ascending the sky is more difficult that descending from it. You have also said that when I ascend the sky you will not believe, the same will happen while descending. Then you said: We will not believe your ascending until you bring a message in writing and we read it. Then also you don't know whether you will believe in me or not. O Abdullah, it is clear that if Allah's command comes to you, you will surely oppose it. Hence the only way is that Allah punishes you in the world through His believers or through His angels in the hereafter, that is the fire of Hell. Allah has given me capability to reject all your objections and said:

...O Muhammad

قل سبحان ربی هل کنت الّا بشر رسولا

[Say: Glory be to my Lord; am I aught but a mortal apostle?[۵۶۹

Simply: Say to the infidels: My Lord is very remote to act on the requests of ignorants, whether they requested for a lawful or unlawful thing. And I am only a human being who has come as a Messenger. It is only incumbent on me to establish on the people Allah's proof that He has given me. And I have no right to order anything to my Lord or forbid Him or give advice to Him. If I do so, I would be like an ambassador, whom the king sends to his opponents and he comes back and orders the king to do what those .people have requested

After that Abu Jahl said: O Muhammad, still one thing is left. Don't you think that when Musa's people asked him to show Allah to them they had in fact asked for lightning to fall on them and that is why the lightning fell on them? Thus if you are a prophet, we are also eligible for it due to our demands and our demands are more difficult than those of Musa's people because according to your imagination they said: Musa, show us Allah openly and we say: We will not believe in you until you bring Allah and angels in groups. His Eminence (s.a.w.s.) said: O Abu Jahl! Don't you know the story of Ibrahim Khalilullah, when he was raised to the high heavens? Thus my Lord

:says in Quran

وكذلك نرى ابراهيم ملكوت السموات و الارض و ليكون من الموقنين

And thus did We show Ibrahim the kingdom of the heavens and the earth and that he [might be of those who are sure.[۵۷۰

Simply: In the same way We showed Ibrahim the kingdom of the earth and the heavens so that he may be of those who have certainty. When he was raised to the heavens, Allah made his sight so powerful that he was able to see everything on the earth and that which was even concealed underground. He saw a couple in fornication and prayed for their destruction and they perished. After that he saw another couple in this condition, he prayed against them and they also perished. Then again he saw a couple and intended to pray against them, but Allah revealed: O Ibrahim, don't pray against My servants and maidservants because I am Forgiving, Merciful and Forbearing and the sins of My servants do not harm Me just as their prayer and obedience do not benefit Me. I don't involve them in chastisement and don't become angry so soon, like you. So don't curse My servants because you are only a servant of Mine who warns people of My chastisement. You are not a partner in My kingdom and a protector of My servants. I use one of the three options: If they ask forgiveness, I accept it, forgive their sins and conceal their defects. Or I don't chastise them because I know that some virtuous people will be

born from their loins, so I deal kindly with their infidel fathers and delay My chastisement so that the virtuous people may come out from their loins. When they are separated from their backbones, I send My chastisement on them and they are involved in it. As the last option, the chastisements I have prepared for them in hereafter are much more than what you want for them in the world, because it is according to My majesty and magnificence. O Ibrahim, leave them to Me, because I am more kind to them than you are. Leave them on Me as I am very tolerant and powerful. I deal with them according to My knowledge and issue My divine decree .regarding them

After that His Eminence (s.a.w.s.) said: O Abu Jahl! Allah has held His chastisement from you because a virtuous child, Akrama, will be born from your loins very soon, who after some time would become a leader of Muslims and he would obey Allah in this matter and attain a great status near Allah. If this obstacle had not existed, chastisement would have come on you and other people of Quraish who asked for it. They are given respite only because the Almighty Allah knows that some of them will have the good fortune of believing in Muhammad (s.a.w.s.) and Allah is higher than that He should deprive them of this. If this obstacle did not exist, you all would have .been punished

Then he told them to look at the sky. When they saw

the gates of the sky open and flames of fire coming from there and stopping over their heads and it reached so near to them as if it was between their shoulders. Seeing this, Abu Jahl and other people trembled. His Eminence (s.a.w.s.) said: Don't be afraid, Allah will not destroy you with this. It is shown by way of lesson only. Then they saw some lights coming out from their loins and came before the fire and pushing it upward returned it to the sky to where it had come from. Then His Eminence (s.a.w.s.) said that some lights are from people that Allah knows will believe in me shortly and gain salvation. And some lights are of virtuous children who will be born to those who .do not believe and they shall be believers

Exegesis of Surah Baqarah: Verse ۲:۱۰۹

:Regarding the Almighty's words

ودّ كثير من اهل الكتاب لو يردونكم من بعـد ايمانكم كفارا حسـدا من عنـد انفسـهم من بعد ما تبين لهم الحق فاعفوا واصـفحوا حتى يأتى الله بامره انّ الله على كل شيأ قدير

Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His [command; surely Allah has power over all things.[۵۷۱

:Imam Hasan Askari (a.s.) has said that Allah says

ودّ كثير من اهل الكتاب لو يردونكم من بعد ايمانكم كفارا...

Many of the followers of the Book wish that they could turn you back into

[unbelievers after your faith…[۵۷۲

Many Jews and Christians want that you give up faith and become disbelievers …again

..حسدا من عند انفسهم …

[out of envy from themselves…[۵۷۳…

…Out of envy from their own selves

… من بعد ما تبين لهم الحق…

[even) after the truth has become manifest to them…[۵۷۴)…

After the truthfulness and excellence of Muhammad and Ali (a.s.) and their progeny .has been manifested on them through miracles

فاعفوا و اصفحوا …

[but pardon and forgive…[۵۷۵…

So believers, forgive them and overlook their ignorance and oppose them with the .help of Divine Proofs and through their help, remove their falsehood

… حتّى يأتى الله بامره …

[so that Allah should bring about His command…[۵۷۶…

Till Allah issues the command to slay them on the day of the conquest of Mecca; by that time you will banish them from Mecca and Arabian Peninsula and they will not .remain there as infidels

انّ الله على كل شىء قدير

[surely Allah has power over all things.[۵۷۷…

According to exigency of what is best for you so that you may argue with polytheists

in the best way. And its story is that when Muslims suffered a great shock in the battle of Uhad, after a few days some Jews met Ammar Ibne Yasir and Huzaifa Ibne Yaman and said: See how much you grieved on the day of Uhad? And the battle of Muhammad (s.a.w.s.) is like that of kings who are worldly persons. Sometimes he wins and sometimes he loses. If he were a prophet, he would not have been defeated; he would have been victorious every time. You should give

up his religion. When Huzaifa (r.a.) heard this, he said: Woe on you. I am not sitting with you and not talking with you or hearing your arguments. I am afraid of my belief and soul because of you and I am running away from here; and saying this he went away from there. And Ammar (r.a.) continued to sit there and said to them: O Jews, Muhammad had taken promise from Muslims on the day of Badr that if they observe patience, they will succeed. So they were patient and got victory. In Uhad also, they were promised victory on being patient but they took to cowardice and opposition, so they had to suffer. If they had obeyed and remained patient and not opposed the order of His Eminence (s.a.w.s.), they would never have been defeated and indeed succeeded. The Jews said: O Ammar, if you obey Muhammad, would you gain an upper hand on the chiefs of Quraish in spite of your thin shin bones? Ammar (r.a.) said: Indeed, by one except whom there is no deity, who sent Muhammad as a true prophet, His Eminence (s.a.w.s.) has filled me up with excellence and knowledge because he taught the excellences of his prophethood and excellence of his brother, successor and best of creation after him, and explained and ordered me to be obedient to his purified progeny and also that I should pray through their sake in difficult times. Then Ammar said: If the Prophet orders me something and I do it with

full concentration, obeying the Prophet; indeed I shall be able complete it. So much so, that if the Prophet orders me to bring the sky down to the earth and carry the earth to the sky, then indeed Allah will give me strength despite my thin shinbones to obey his orders. On hearing Ammar's arguments, the Jews said: It is not so, O Ammar. By Allah, the status of Muhammad is lesser near Allah, contrary to what you say and your status is also lesser near Allah and Muhammad, than what you claim. At that time, forty hypocrites were also present among the Jews. Ammar (r.a.) stood up from there and said: I have fully conveyed the proof of Allah and advised you also but you don't like it. And Ammar (r.a.) returned from there and came to His Eminence (s.a.w.s.). His Eminence (s.a.w.s.) said: O Ammar, I know everything about you two. Huzaifa (r.a.) came here running to save his religion from Satan and his companions and he is one of the true believers of Allah and you have struggled in the religion of Allah and are also a well-wisher of Muhammad (s.a.w.s.) and you are also included among warriors in the way of Allah. The Prophet, Ammar and Huzaifa were discussing this, when the Jews who were talking with Ammar came there and said: O Muhammad, your friend says that if you order him to raise the earth to the sky and bring the sky to the earth and if he has faith

and is obedient to you, Allah will definitely help him. If you are a prophet, we don't want more. If Ammar (r.a.) picks up this rock, despite his thin shinbones it would be enough for us. At that time the Prophet (s.a.w.s.) was outside Medina and that rock was lying before him. It was so huge and heavy that even two hundred men would not be able to move it. The Jews said: O Muhammad, if Ammar tries to lift this rock, he cannot even move it and if he lifts it, his shin bones will break and his body will disintegrate. His Eminence (s.a.w.s.) said: O Jews! Don't underestimate Ammar's shinbones, because they are heavier than Mount Thawr, Mount Basir, Mount Hira and Mount Abu Qubais; rather heavier than the whole earth and all it has. And on account of reciting benedictions on Muhammad and Aale Muhammad, things heavier than this rock have become light; like the empyrean, which seems light on the shoulders of eight angels, even though before that numerous angels could not lift it.

After that His Eminence (s.a.w.s.) said to Ammar (r.a.): O Ammar, believe in my obedience and pray: O Allah, for the sake of Muhammad and Aale Muhammad's excellence give me strength to lift this rock, make it easy for me just as You made it easy for Kalib bin Yohanna to pass over the sea and he crossed it on horseback, because he prayed to Allah through Muhammad and Aale Muhammad. Ammar (r.a.) prayed thus, placing faith in

the Prophet and lifted the rock and exclaimed: Allah's Messenger, by One Who sent you as a true Prophet, this rock seems lighter than a twig in my hands. Then His Eminence (s.a.w.s.) pointed to a mountain, three miles away and told him to throw that rock on the top of that mountain. Ammar (r.a.) threw it in the air and that rock rose up high and fell down on the peak of that mountain. After that the Prophet said to the Jews: Have you seen Ammar's strength? They said: Yes. Then His Eminence (s.a.w.s.) said to Ammar (r.a.): Go to the mountain peak, you will find a rock heavier than this one. Bring it to me. Ammar (r.a.) took a step to move, the earth drew close together and in the second step, he reached the mountain peak, picked that rock and in the third step came back to His Eminence (s.a.w.s.). The Prophet (s.a.w.s.) told him: Throw it hard on the ground. Seeing this, the Jews ran away in fear. Ammar (r.a.) threw it with force on the ground and it disintegrated and dispersed in the air. After that His Eminence (s.a.w.s.) said to the Jews: O Jews! You have seen the signs of Allah, now you must accept faith. Some Jews believed and some were overpowered by .wretchedness and remained deprived of faith

Then His Eminence (s.a.w.s.) said: O Muslims! Do you know what this rock is like? They said: No. The Prophet (s.a.w.s.) said: By One Who sent me as a true

prophet, when one of our followers, whose sins are many times more than the earth, mountains and the sky, seeks forgiveness and renews the Wilayat of us, Ahlul Bayt (a.s.) in his mind, his sins hit against the ground harder than this rock was hit. Besides, there is a man whose worship acts and obedience is like mountains, seas, skies and earth but he does not believe in our Wilayat; his worship acts and devotion will be thrown away as Ammar (r.a.) threw the rock and it dispersed in air. When he will be brought in the hereafter, he will find nothing good in his record of deeds and his sins will be greater than skies and earth and his account will be taken very severely and he will remain in chastisement forever.

When Ammar (r.a.) got this much strength that he threw the rock with full strength on the ground and broke it into small pieces, he said: O Allah's Messenger, allow me to fight the Jews and destroy them. His Eminence (s.a.w.s.) said: O Ammar, Allah says:

فاعفوا و اصفحوا حتّی یأتی الله بامره ...

[but pardon and forgive, so that Allah should bring about His command...[٥٧٨

That is His chastisement, victory of Mecca and other things that He has promised.

Now, Muslims used to remain very nervous because of the doubts created by the Jews and hypocrites. His Eminence (s.a.w.s.) told them: I'll show you something that removes your nervousness from doubts created by the enemies of Islam. They said: Yes, O Allah's Messenger, teach us. The

Prophet (s.a.w.s.) taught them that which was taught to his companions when they hid in the mountain cave in fear of enemies and their clothes became dirty and at that time His Eminence (s.a.w.s.) told them: Recite durood on Muhammad and Aale Muhammad and blow on your clothes and bodies and pass your hands over them. They will become clean, pure and white and your nervousness will go away. They did so and their clothes became white and clean. They were surprised and said: O Allah's Messenger, it is wonderful, there is no doubt about it. Our clothes became clean and pure because of reciting benedictions on you and your progeny. His Eminence (s.a.w.s.) said: By reciting benedictions on Muhammad and Aale Muhammad your clothes became clean and pure but it is more important and wonderful that it removes the malice of your heart and sins from your record of your deeds. Through durood, your record of deeds becoming bright; and that is more surprising than the brightness .of your clothes

Exegesis of Surah Baqarah: Verse ۲:۱۱۰

part ۱

:Regarding the Almighty's words

و اقيموالصلوة و اتوا الزكوة و ما تقدموا لانفسكم تجدوه عندالله انّ الله بما تعملون بصير

And keep up prayer and pay the poor-rate and whatever good you send before for [yourselves, you shall find it with Allah; surely Allah sees what you do.[۵۷۹

:Imam Hasan Askari (a.s.) said that Allah says

واقيموا الصلوة ...

[And keep up prayer...[۵۸۰

To keep up prayer with proper ablution, Takbeer, Qiyam, Qiraat, Ruku and Sujood .and completing the limits

... واتوا الزكوة ...

[and pay the poor-rate...[۵۸۱...

Pay Zakat to those who

are eligible for it and don’t give it to infidels. The Holy Prophet (s.a.w.s.) said: One who gives charity to our enemies is like one who steals from the Holy Kaaba.

... و ما تقدموا لانفسکم من خیر...

...and whatever good you send before for yourselves...[582]

Means what you spend in obedience of Allah; or if you have no money, you should use your rank and position for the benefit of your brothers in faith and save them from loss.

... تجدوه عندالله ...

...you shall find it with Allah...[583]

That is, Allah will give you benefit through the status of Muhammad, Ali and his progeny and your sins will fall off, good deeds will be added and your status, raised.

... انّ الله بما تعملون بصیر

...surely Allah sees what you do.[584]

That is, Allah knows your deeds and nothing is concealed from Him and He will reward you according to your faith and intentions. He is not like worldly kings who misunderstand someone and attribute ones act to another.

The Holy Prophet (s.a.w.s.) said: Ablution is key of Prayer and its intention is repeating Allaahu Akbar and its ending is salaam and Allah does not accept prayer without proper ablution and with embezzlement of charity. Proper ablution is the basis of acceptance of Prayer. And no worship act is accepted without devotion to Muhammad (s.a.w.s.) along with the belief that he is the leader of all apostles and Ali’s friendship, with confidence that he is the leader of all successors and friendship with their friends and enmity of their enemies.

The Prophet (s.a.w.s.) also

said: When a man performs ablution and washes his face, sins of his face fall off here and there and when he washes his hands, sins of his hands fall away and when he wipes his head, his sins drop out from his head and when he wipes his feet, or washes them in dissimulation, the sins of his feet fall away and if before beginning ablution, he says: Bismillaahir Rahmaanir Raheem, his body becomes pure from all sins and if after :the ablution or ritual bath, he recites

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ- أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ، وَأَشْهَدُ أَنَّ عَلِيّاً وَلِيُّكَ- وَخَلِيفَتُكَ بَعْدَ نَبِيِّكَ عَلَى خَلِيقَتِكَ، وَأَنَّ أَوْلِيَاءَهُ وَأَوْصِيَاءَهُ

Translation: Glory be to You, O Allah, and praise be to You. I testify that there is no god except You. I seek forgiveness from You and turn to You in repentance. And I testify that Muhammad is Your servant and messenger. And I testify that Ali is Your Wali and Your Caliph after Your Prophet upon Your creatures. And (I testify) that his .Awliya are his successors

All his sins fall out like leaves and Allah creates angels equal to the drops of the water of this ablution or ritual bath, who praise and glorify Allah and recite durood on Muhammad and Aale Muhammad and its reward is given to the person who does ablution or ritual bath, and then the water of ablution or ritual bath is sealed by the command of Allah and the angels take

it below the empyrean, from where a thief cannot steal it or insects spoil it or enemies destroy it, so much so, that it is returned to him in a greater measure when he is in greater need of this reward. In recompense he is given so many bounties of Paradise that none can count them and no protector can protect them and Allah forgives all his sins. So much so, that his prayers are considered Nafila prayers. And when he goes to his prayer mat to pray, Allah says to His angels: My angels, do you see My servant? How he comes to Me, leaving everything and he is hopeful of My blessings and mercy and you are My witness that I have chosen him for My blessings. And when he says, Allaahu Akbar raising his hands and then recites Dua Istiftah, Allah says to His angels: O My angels, do you see how he has praised My greatness and superiority and how he purified Me from every partner and doubt and became aloof from statements that My enemies make about Me? He raised his hands to show his disgust. O My angels, I make you My witness I will make him great in My house of dignity very soon and make him pure from My purity and forgive his sins and make him free from the fire of Hell.

part ۲

And when that person says Bismillaah and recites another Surah after Surah Hamd, Allah says to His angels: See how he is reciting My

Quran with pleasure? O My angels, I make you witness that on Judgment Day, I will tell him to recite the Quran in My Paradise and increase his ranks. As much as he recites, as much his status will be raised by a rank. One rank will be of gold, one of silver, one of pearls, one of gems, one of topaz and one of My Noor. And when he bows down, Allah says: O My angels, can you see how he shows humility and lowliness before My greatness? I make you witness, I will give him exaltation in the house of My majesty and greatness. And when he raises his head from Ruku, Allah says to His angels: O My angels, do you see how he says that just as I stand before your friends with modesty and show humility to you, in the same way, I stand proud before your enemies. O My angels! I make you My witness that I reserve well being of the hereafter for him and give him a place in My Paradise. When he prostrates, Allah says: O angels, see after being high he adopted humility and says: Even though I may be honorable in the world but I am lowly before You, when I knew this. O My angels, I will make him honorable very soon and remove all falsehood through him. And when he raises his head from the first prostration, Allah says to His angels: O My angels, see how he says: Even though I

showed humility to You then also I stand in shame before You. And when he goes into second prostration, Allah says to His angels: See how My servant shows humility before Me. I will also send My blessings on him again and again. And when he raises his head from prostration and stands, Allah says to His angels: For his humility I will surely grant him a high status like he has stood up in his Prayer. After that, Allah will keeps on saying thus to His angels in each Rakat, till he sits for the first and the second Tashahud. Then Allah says: O My angels, he has completed My service and worship and now he is praising Me and reciting benedictions on My Apostle. I will also praise him in My kingdoms of skies and earth and also recite durood on his soul. When he recites durood on Amirul Momineen (a.s.) in prayer, Allah says: Just as you recited durood on him, I will also recite durood on you and make Ali (a.s.) your intercessor as you sought intercession from him. When he recites the Salaam in his prayer, Allah and .His angels also send compliments to him

:The Messenger of Allah (s.a.w.s.) said: The Almighty Allah says

... و اتوا الزكوة ...

[and pay the poor-rate...[۵۸۵...

Simply: Pay the Zakat that is applicable on your wealth and give it to those of the poor and needy who are deserving of it. Do not give them less than their rights. And when you give them with a

pure intention, do not intend impure because one who pays the Zakat of his wealth with purity of intention, the Almighty Allah gives in return of each bit of it, a palace of gold, a palace of silver, a palace of pearls, a palace of emeralds, a palace of jade, a palace of gems and a palace of the Light of the Lord in Paradise.

When one is not attentive to Allah, Almighty says to him: O my man, where is your attention and whom do you worship? Is anyone your Lord except Me? And you search any other protector, who protects you and is more merciful and kind and excellent that will give you uncountable rewards? Be attentive to Me so that I be attentive to you and My angels also be attentive to you. If he becomes attentive, the sin he committed by his inattentiveness is forgiven. Then if he becomes inattentive the third time, Allah makes him aware like before. Now also if again he becomes attentive, Allah forgives the sin of being inattentive, and if it is done the fourth time, Allah turns away from him and angels also turn away and Allah says to him: O My servant, on account of your carelessness, I have also turned away from you.

And if one is deficient in paying Zakat, Allah says to him: O My servant, are you miserly to spend for Me? Or: you accuse Me that I would not give your right or do you think that I am helpless and

unable to reward you? If you pay the poor rate according to My command, I will compensate for it on the Judgment Day when you will be absolutely helpless. And if you are miserly in paying the poor rate, your miserliness will be recompensed on the .day when you will be in the greatest loss

When the Muslims heard this from His Eminence (s.a.w.s.), they said: We heard and obeyed in Allah. His Eminence (s.a.w.s.) said: Obey Allah's command to perform the obligatory prayer and pay the obligatory poor rates; and then through supererogatory prayer, gain nearness of Allah, because Allah gives great rewards for this. By One Who made me a true prophet, a man will come on Judgment Day and a big flame of fire will come from Hell and fall on his head, which will be biggest from all mountains of the world. Thus nothing will come in the way between a man and the flame and at that time he will be puzzled as to what he should do. Then all of a sudden a loaf of bread or a piece of silver will come from the air, by which he had helped his brothers in faith. And it will come to him and cover him from all sides and prevent the flame to come near him and he will not be affected by the heat till he enters the garden. The companions asked: O Allah's Messenger, will it be beneficial to help the poor religious brother in this condition? His Eminence

a.s.) replied: Yes, I swear by One Who sent me as a Prophet, others will also benefit.) And those whose sins would be greater, who did not do any good with their brothers in faith will come before him one by one and fill his record of deeds and all his good deeds will sink. At that time one of his brothers-in-faith to whom he has done some favor in worldly life, will come and tell him: You did favor to me in the world, in return of that I dedicate all my deeds to you. Then the Almighty Allah will forgive him due to those good deeds and ask that believer: Now through what would you enter Paradise? He will reply: Through Your Mercy. Allah will say: You gave up all your deeds to your brother-in-faith and We are more deserving of generosity and kindness, so I have accepted it in favor of your brother-in-faith and also doubled the same and returned to you. Thus that believer man will become among the most exalted and .excellent residents of Paradise

Exegesis of Surah Baqarah: Verse ۲:۱۱۱-۱۱۲

part ۱

:Regarding the Almighty’s words

و قالوا لن يدخل الجنة الاّ من كان هوداً او نصارى تلك امانيهم قل هاتوا بر هانكم ان كنتم صادقين بلى من اسلم وجهه لله و هو محسن فله اجره عند ربه و لا خوف عليهم و لا هم يحزنون

And they say: None shall enter the garden (or paradise) except he who is a Jew or a !Christian. These are their vain desires. Say: Bring your proof if you are truthful. Yes

whoever submits himself entirely to Allah and he is the doer of good (to others) he has [his reward from his Lord, and there is no fear for him nor shall he grieve.[۵۸۶

Simply: And the Jews said that no one except Jews will ever go to Paradise. Likewise, the word of the Christians is: None, save us, will ever enter Paradise. These are their own wishes or sweet wills. O Muhammad, tell them that if you are truthful, bring forth your evidences and arguments. Yes, (He will go to Paradise) who submitted his self only to Allah and did good deeds. He will definitely get reward from his Lord. And such .kind of people will have no fear and they will never be sorrowful

:Imam Hasan Askari (a.s.) reports that Amirul Momineen (a.s.) said that Allah says

و قالوا

[And they say:[۵۸۷

:And the Jews and the Christians say

لن يدخل الجنۀ الا من كان هوداً...

[None shall enter the garden (or paradise) except he who is a Jew...[۵۸۸

The Jews said: only he will go to Paradise who is a Jew; that none except him will .enter Paradise

او نصاری ...

[or a Christian.[۵۸۹...

.The Christians said: Only he will enter Paradise, who is a Christian

Ali (a.s.) has quoted the claims of other communities also. According to him, the atheists say that whatever is existing in the Universe has no beginning; that it is as it is, right from ever and that whoever does not agree with our view is wayward and mistaken. And the Sanviya or Magians say that light and darkness are

the rulers of the universe and those who oppose our religious belief are wayward. And the statement of the polytheist Arabs is: Our idols are deities; that whoever is against :this belief, has gone astray. This is why the Lord Almighty (rejecting them) says

تلک امانیهم ...

[These are their vain desires.[۵۹۰

.Simply: It is their wishful thinking

قل هاتوا برهانکم

[Say: Bring your proof if you are truthful.[۵۹۱

Simply: O Muhammad! Just tell these people: Bring forth arguments in favor of your .claims, if you are true

Once there came up a religious discussion. Someone said that the Holy Prophet (s.a.w.s.) and the guiding Imams (a.s.) have prohibited such dialogues. Imam Sadiq (a.s.) said: It is not an absolute ban. Rather that discussion has been prohibited, which :may not be in a nice and desirable manner. Have you not heard Allah's words

و لا تجادلوا اهل الکتاب الا بالتی هی احسن ...

[And do not dispute with the followers of the Book except by what is best.[۵۹۲

Simply: Call people towards your Lord's path with wisdom. It means invite people through strong arguments exposing the truth and wiping out doubts. Call people with good advice and admonition and argue with them in a manner which is the best. Thus religious scholars have been asked to employ the said wise way of invitation. What has been banned is indulging in unwise manner. This is a ban on we Shias. How can it :be possible that Allah may ban it totally and absolutely? He Himself says

و قالوا لن یدخل الجنهٔ الاّ من کان هوداً او نصاری

.

And they say: None shall enter the garden (or paradise) except he who is a Jew or a [Christian.[۵۹۳

In short, argument and proof have been called a sign of the sincerity of faith. Arguments are put forth only in a nicer dialogue. Someone said: O son of the Messenger, how can one differentiate between a wise and an unwise dialogue. He replied: In an unwise discussion you enter in a dialogue with a believer in a wrong religion and when the opponent brings forth before you his untruth, you may not cross him with arguments revealed by the Almighty and instead, either deny his word or deny any true thing which the wrong person wants to help his wrong stand fearing that thereby any argument or Proof may not fall back on you, because you don't know how to disentangle yourself from the confusion. Such dialogue is unlawful for we Shias so that they may not become a trial for their brothers having a weak faith or for the followers of falsehood. The reason is that when a weak (in faith) man argues with false-minded people and loses in discussion, people take his defeat as an evidence of their falsehood's success. When weak-faith Shias see that the people of truth have been defeated by the people of falsehood, they become very sorrowful. And the 'better dialogue' is one commanded by the Almighty Allah to His Messenger (s.a.w.s.). He was asked to hold such a dialogue with those who denied becoming alive after :death. He says

و

ضرب لنا مثلا و نسی خلقه قال من یحی العظام و هی رمیم قل یحییها الذی انشاها اوّل مرۀ و هو بکل خلق علیم الذی جعل لکم من الشجر الاخضر نارا فاذا انتم منه توقدون او لیس الذی خلق السموات و الارض بقادر علی ان یخلق مثلهم بلی و هو الخلاق العلیم انمّا امره اذا اراد شیئاً ان یقول له کن فیکون فسبحان الذی بیده ملکوت کل شیء و الیه ترجعون

And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation, He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire). Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower. His command, when He intends anything, is only to say to it: Be, so it is. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.[۵۹۴]

Simply: He put forth simile for Us and forgot his birth (creation) and by way of pride, ego and haughtiness, said: Who can enliven rotten bones? O Muhammad! You may tell that only He can enliven them Who created them for the first time. He knows how to create every creation. He is

the God Who created for you sparks from green tree branches whereby you ignite fire. He created skies and the earth. Is He not able to recreate the like of these again? Yes, He is Omnipotent. He is the oft-creator and He is well aware of everyone's condition. When he intends to create anything, He only has to say 'KUN' (Be) and that thing comes into being at once. Thus Allah is above the weakness of not being able to recreate a thing. In His control is the Kingship of everything and to Him all of you will .be made to return

So the Almighty Allah desired that His Messenger may have a dialogue with believers in untruth who say: How can it be that broken and rotten bones may be brought in :order and the dead one may be raised alive again? That is why He said

قل يحييهاالذى انشاها اول مرة

[Say: He will give life to them Who brought them into existence at first...[۵۹۵

Simply: O Muhammad! Tell the man who denies the enlivenment of a dead person: He that created these bones for the first time can make them alive again. Can one Who created a thing for the first time from nothing be unable to recreate it from the remains? In your opinion also, the first creation of a thing is more difficult than making .it again

:Thereafter He said

الذى جعل لكم من الشجر الاخضر نارا ...

[He Who has made for you the fire (to burn) from the green tree...[۵۹۶

part ۲

Simply: The God Who created

for you fire from a green tree will certainly be more able to recreate things from their .rotten remains

او لیس الذی خلق السموات و الارض بقادر علی ان یخلق مثلهم بلی و هو الخلاق العلیم

Is not He Who created the heavens and the earth able to create the like of them? Yea! [and He is the Creator (of all), the Knower.[۵۹۷

Simply: Will the God Who created heavens and earth not be able to create (men) like them? Yes, He is Omnipotent and Omniscient. In other words, when in your view too it is more difficult to create heavens and earth than the recreation of rotten dead things, how do you say that the Almighty Allah is able to do difficult things but not the !?easier one

Then Imam Ja'far Sadiq (a.s.) said: This is the pattern of 'Nicer Dialogue', because in it, the arguments of deniers have been cut off and their doubts removed. And the kind of non-nice dialogue is one wherein you may deny any true fact due to your inability to differentiate between your true fact and the opponent's untrue stand. Rather you may move him from his untruth by denying the truth. This pattern of debate is prohibited because, in it, you also became like him because he had denied one truth and you denied another! At that moment, someone stood up and asked: O Son of the Messenger of Allah (s.a.w.s.) did the Prophet enter a dialogue? The Imam replied: O man! Whenever you think anything about the Messenger of Allah

s.a.w.s.), never imagine that he would do anything against Allah's will. Did Allah not) :say

و لا تجادلوا اهل الكتاب الّا بالتی هی احسن

[And do not dispute with the followers of the Book except by what is best.[۵۹۸

Simply: Hold dialogue with them in a better manner? And again He said regarding the :man who had put forth an example for Allah

قل یحییها الذی انشاها اول مرۀ

[Say: He will give life to them Who brought them into existence at first…[۵۹۹

Now can you imagine that Allah's Messenger (s.a.w.s.) would have done anything against Allah's Commandment? Would he not have made dialogue in the manner commanded by Allah? Would he not have informed as Allah wanted him to inform ?others

My honorable father has narrated to me from his respected elders that Amirul Momineen (a.s.) once said that people belonging to five religions once gathered around the Holy Prophet (s.a.w.s.): Jews, Christians, atheists, fire-worshippers and polytheists in Arabia. The Jews said: We believe that Uzair is the son of God. What have you to say in this matter? If you follow us, we have overtaken you in gaining the right path and if you oppose us, we will hold a big dialogue with you. The Christians also said: Jesus Christ is God's son and is united with God. What do you have to say? If you agree with us, we have won the race on the right path and if you disagree, we will discuss everything with you at length. The atheist said: All that exists in this Universe is

from the beginning and will remain like it forever. Without any beginning or end, automatically. If you lose in argument, we are in advance on true thinking and if you don’t agree, we will hold prolonged dialogue with you. The Magians said: Light and darkness are the two powers ruling this universe. What do you say? If you agree with us, we are ahead of you and if you disagree, we will have long discussions with you. The Arab polytheists said: O Muhammad! We believe that our idols are gods (deities worth worshipping). If you agree, we are above you in finding the path but if you .oppose our stand, we will argue with you for a settlement

When all had completed their statements, the Holy Prophet (s.a.w.s.) said: I have faith in only one Allah. There is no partner with Him. I deny all gods except Him. The Almighty Allah has sent me to all human beings making me a giver of glad tidings and a warner. He has made me Proof for the entire universe. He will very soon overcome .all disbelievers, throwing their mischiefs and deceits against themselves

Then addressing the Jews, the Holy Prophet (s.a.w.s.) said: Do you want me to agree with you without any argument or evidence? They replied: No. The Holy Prophet (s.a.w.s.) asked: Then what prompted you to say that Uzair is the son of God? They replied: It is because we are of the belief that he brought Torah again after Bani Israel had lost it. This could

happen only because he is son of God. The Holy Prophet (s.a.w.s.) questioned: How Uzair became God's son and not Musa (a.s.) who had first brought Torah for Bani Israel? He also showed miracles you are aware of. If in your opinion, Uzair became worthy of being God's son due to his re-enlivening the Torah, then Musa (a.s.) being the original bringer of the holy book is more worthy of being His son. Rather Musa's merits are enough to make him, according to your thinking, higher than the position willfully granted to him by you. It is so, because if you mean by 'son' a child resulting by man-woman union, then you have become a denier because in this way, you made God like humans (creation) and you believed that worldly attributes are also in the Almighty Allah and that it again, according to your thinking, makes Him a creation which has been created by someone else (father or mother). The Jews replied: No, no. We do not call Uzair, God's son in the meaning inferred by you. It indeed is infidelity to believe so. In fact, we call him son of God as a sign of his miraculousness. Our scholars also call someone their son by way of the latter's specialties (not as one born through man-woman union). So God has made Uzair His son in the manner of giving him grace due to his goodness. The Holy Prophet (s.a.w.s.) replied: Again it is the same that I told you earlier. Even in the

meaning expressed by you, Musa (a.s.) is more worthy of being called God's son. It is imperative that the Almighty Allah causes the defeat of every falsehood on the basis of their arguments. Your adamancy will drag you even lower because, according to your manner of thinking, you can also say that (due to greatness) Musa (a.s.) is God's brother, His elder, His father or even His chief. Is it then, as per your wayward thinking, proper to say that Musa (a.s.) should be God's brother or uncle or father or even His ruler?! When the Jews heard these solid arguments they fell in wonder and deep thought and said: O Muhammad! Give us some time to think over your arguments. The Holy Prophet (s.a.w.s.) said: Do ponder on this with a justice-loving heart and Allah will guide you.

Thereafter the Holy Prophet (s.a.w.s.) turned to the Christians and said: You say that the Almighty Allah, Who is eternal, is united with His son, Jesus Christ? Tell me, what do you mean by saying this? Do you intend to say that Jesus has become eternal because of God's being eternal, that is, as you say, 'become united'; which means that God selected him (Jesus) for such a miracle which He has not given to anyone else. And if you say that Eternal became newly created then your word has become invalid. As it is impossible for an eternal to become new creation. And if you say new creation has become eternal then it is also impossible

because the becoming of a new thing 'old' is also unimaginable. And if by your saying that Almighty Allah has made him distinct, selecting him from all others, then you became believers in Isa (a.s.) being created not eternal and it also means that you accept the meaning in which he has united with God is also new. It means that as per your imagination, Isa is 'created' in the meaning which also is 'created' and that due to all those new deeds, Isa (a.s.) joined with God as he (Isa) became distinct from all other creations of God. Therefore, this second word of yours is against your first statement. The Christians said: O Muhammad! The Almighty Allah caused many strange things to happen by Isa's hands and due to this greatness, Allah made Isa His son. The Holy Prophet (s.a.w.s.) said: O Christians! You have already heard my reply to Jews in response to this argument. At this juncture, the Holy Prophet (s.a.w.s.) .repeated what he had said to the Jews

All kept silent but one of them got up and said: O Muhammad! You say that Ibrahim (a.s.) is Allah's friend, why then you prevent us from calling Isa (a.s.) as Allah's son? The Holy Prophet (s.a.w.s.) said: The two are not same. We say that Ibrahim (a.s.) is friend of Allah (Khaleel). The word Khaleel is derived from Khallat or Khullat. If from Khallat, which means poverty and starvation, then Khaleelullaah means Ibrahim (a.s.) is needy and he has cutting off himself from

everyone and everything, turned only towards Allah, that is, he is not inclined towards anyone, except only one God. This is established from the event when he was about to be thrown into a huge well of fire. At that time the Almighty Allah had sent His angel, Jibraeel, who asked Ibrahim (a.s.) as to what he needed at that hour of calamity? That Allah Himself had sent him (Jibraeel) for inquiring. Ibrahim Khaleelullah replied very calmly: Allah is enough for me as He is the best supporter, I need nothing from anyone else. I need Him and only Him. This is why the Almighty Allah named him Khaleelullaah. And if Khaleelullaah is derived from Khullat which means he became aware of secrets of Allah which none else was able to know, then the title .Khaleelullaah means he knows Him and His affairs

part ۳

This never denotes God's similarity with His creation. Had he (Ibrahim) not left all and had he not turned only towards Allah, he would not have become Khaleel and if one who is born from the seed of man will not cease to be his father's son however much the father may hate him or drive him away from him. Now, since Allah has called Ibrahim 'Khaleelullaah' and because of this analogy you call Isa (a.s.) son of God, then you must call Musa (a.s.) also son of God because the miracles of Musa (a.s.) were by no means lower than those of Isa (a.s.). Likewise it can also be admissible (according

to your thinking) to call him his elder and chief and uncle as I told the Jews. Then a Christian said: It is written in Injeel: Isa said: Now I am going to my father. The Prophet said: If you have proper knowledge of this Book then you must also have seen that it also is written in it: I am going to my father and your father. So now you should also say that as a result of the word 'your' used by him, all of you are also God's sons because of the same reason. Then this same book also rejects your saying that Isa (a.s.) is God's son because of his specialties, because you have said: We call Isa (a.s.) God's son because God selected him for granting him such distinction with which others were not distinguished, addressing whom Isa (a.s.) had said: I am going to my father and your father. These words make Isa's distinction (from others) null and void because you have understood that Isa (a.s.) had said these words addressing those who did not have his specialties. For you, from Isa's words, it has become clear that those whom Isa (a.s.) had addressed were also, like Isa (a.s.), sons of God, though they did not possess the distinction of Isa (a.s.). But you have derived improper meaning from these words. When Isa (a.s.) said: I am going to my and your father, he never implied what you have understood. Maybe what he meant was: I am going to

Adam or Nuh (a.s.), that Allah will take me to them and make me join them, and that Adam is my father and your father also and similarly Nuh (a.s.) is also the father of myself and of us all. (because Nuh is also, after the global flood was called 'the second .('Adam

The Holy Prophet (s.a.w.s.) then told the Christians that Isa (a.s.) never meant any other thing. The Christians then became silent and said: Before today we have never seen anyone who can make such argumentative dialogue. So now we will ponder over .what you have said

Thereafter, addressing the atheists, the Holy Prophet (s.a.w.s.) said: On what ground do you say that things have no beginning? They replied: We always base our stand on observation. We saw all things being not newly created but being the same from ever. We did not find in them any principle of beginning and end. The Holy Prophet (s.a.w.s.) said: Well, you say that you found them old or you say you found that they will remain same forever. Now when you say this, you have yourselves proved (in your opinion) that your brains and faces are also the same from the beginning and that they will remain so forever. Now if you believe in this, you have denied an obvious and open fact and rejected the observance of all those who have been looking at you. The atheist leader said: We have observed their being old (from ever) not in their remaining till eternity or forever. The

Holy Prophet (s.a.w.s.) said: Then how do you say that things will be as they are forever? Only because you did not observe their being newly created and remaining eternal (not being ended)! If so how are you wiser than one who loses power of differentiation like you claim, that things are either beginningless or endless because ?you did not observe their beginning or end

The Holy Prophet (s.a.w.s.) then asked: Have you not seen night and day coming one after the other? They confessed of seeing that. The Holy Prophet (s.a.w.s.) once again asked: Do you also observe that night and day have been coming one after another and that they will continue to do so forever? They replied: Yes. The Prophet then asked: In your opinion, is it possible for day and night to join (mix up)? They said: No. The Holy Prophet (s.a.w.s.) then said: Now do you agree that when one separated from the other, one remained and the other became newly created? They said: Yes. The Holy Prophet (s.a.w.s.) then said: Now that you have said that the bygone nights and days were newly created, which you have not seen, do not be deniers of God's might. Then he asked: When you say that the past days and nights are unending, how is it that before the end of the first thing the other reached you? And if you say that they are endless, you will have to agree that there was a time when neither of the two .was existent

They said: Yes. Again asked the Holy Prophet (s.a.w.s.): Even now you are saying that this universe is ever existing and not newly created? Even though you very well understand with what you agree and with what you disagree, that is, what you confirm and what you deny? They said: Yes. The Holy Prophet (s.a.w.s.) said: These things which we see are in need of one another because unless some of them do not join with others, they cannot stand. Look at a building structure. One part of it is in need of another without which they cannot be stable. Same is the case with all other things also. Now tell me if these things were newly created, then how? What would have been their position? Hearing this argument of the Holy Prophet (s.a.w.s.), they became dumbfounded as they understood that there was nothing which they can call newly created and the things which seem ever existing may not be existing. They then .remained silent for a while and then said: Well, we will think over it

Thereafter the Holy Prophet (s.a.w.s.) turned to those who claim that light and darkness were the ruling powers over this universe. He said: O people! What made you believe like this? They replied: We found the world divided in two parts: good and evil. We saw that good is the opposite of evil and that is why we came to a conclusion that the doer of good and bad cannot give heat and fire cannot provide coolness. This made

.us believe that there are two ‘ever-existing’ creators of darkness and light

When they concluded their speech, the Holy Prophet (s.a.w.s.) said: Have you not seen black and white, red and yellow, green and blue colors which are all one another’s opposite? That it is impossible for the two of them to join at one place? The Magians replied: Yes, it is so. Then the Holy Prophet (s.a.w.s.) asked them: Then why did you not propose a separate creator for each of them so that the creator of every one would be separate? Hearing this, they could not give any reply. They kept quiet. Thereafter the Holy Prophet (s.a.w.s.) asked: How did light and darkness join together. Light in itself seeks height upward and darkness dropping downward. If one person goes to east and another proceeds to the west. Will they ever meet while so walking? They replied: Of course not, because both walk in different directions. The Holy Prophet (s.a.w.s.) said: This proves that light and darkness will also not meet together ever as their walk is in opposite directions. Now you tell me how this world came into existence by joining of these two opposite things. The truth is that both of them are created by one administrator of the universe: the Almighty Allah. They said: We will .think over this

Thereafter, addressing the polytheist Arabs, the Prophet (s.a.w.s.) asked: Why do you worship idols besides only one Allah? They replied: We want to gain God’s nearness :through worshiping them. The Holy Prophet (s.a.w.s.) asked

Do they hear your worship and do they worship Allah? They replied: These faculties are not found in these idols. The Holy Prophet (s.a.w.s.) then said: You have made these idols with your hands. So it was more appropriate if they worshipped (if they at all could do so) you. How is it that, on the contrary, you are worshipping them? Has the Almighty Allah ordered you to worship them? He knows your interests and your ends. He commands you to do what is in your interest through His wisdom. This statement of the Holy Prophet (s.a.w.s.) divided the idol-worshippers. Some said: Allah had entered some good persons whose faces were like these idols. That is why we worship them to give them respect and honor. Some said: These idols are, in appearance, like some people of the past who were righteous and who were obedient to God. So we made idols of their shapes and forms and we worship them to give honor to God. Yet some others said: What the Almighty Allah created Adam and asked angels to bow before him, we were more appropriate than angels, to prostrate before Adam. But as we missed that occasion we have made his like (idol) and are worshipping it, bowing before it in order to be nearer to God just as the angels got nearer to God by bowing before Adam. It is also like what you did to get nearer to Allah. In your thought Allah ordered you to prostrate facing Mecca and you

did so obeying Him. Thereafter, you made with your hands arches (in mosques) and began to prostrate facing them intending to face Mecca and Kaaba. In so doing, your .intention also is to face Allah, not Mecca or Kaaba

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Hearing this, the Holy Prophet (s.a.w.s.) said: You have missed the direction and gone wayward. Turning to those who believed that Allah had entered the bodies of some persons of the shapes made by them and said: You have given attributes of the creation to the Lord Creator. Does your god enter anything until that thing envelops him (your god)? Then what is the difference between your god and in other things like color, taste, smell, smoothness, hardness, weight or weightlessness? How did a thing in which god entered became newly created and how your god became ever existing? Allah is existent from ever. But by giving Him incorrect attributes, you made Him newly created. So now you should also say that he will die too. Such attributes make a thing changeable, whereas God is unchanging. The Almighty Allah is above such attributes. Thus your claim about God's going into something is proved false, .untenable. They became dumb for a while and then said: We will consider this point

Thereafter, the Holy Prophet (s.a.w.s.) turned towards another group and asked: Tell me when you worship the figures of obedient ones of Allah and when you offer prayers for them and you prostrate before them, what else have you left for the worship of the Lord Creator of

the Universe?! Can the creator ever be made equal to the created? Can a slave of the king also be given as much respect and honor that you give to the king? Would it not ?amount to insulting the king

They replied: Of course, it will be like that. The Holy Prophet (s.a.w.s.) then said: Can you not understand that when you give the same respect, which is given to Allah, you are insulting Allah? They could not give any reply and said: Well, we will look into this .point

Thereafter, the Holy Prophet (s.a.w.s.) paid attention to the third group and said: You have put forth an example for us and tried to show that we also are like you. In fact, we are not like you in this matter. We are Allah's creation and His servants. He has nourished us and we are bound to carry out whatever command He gives to us and we must refrain from whatever He prohibits us. We have to worship Him exactly in the way shown by Him only. We cannot ever adopt any other manner of obeying Him. How are we to know if He liked only the former way commanded by Him and not what we adopt by ourselves?! He has banned us from advancing Him in any matter of obedience and worship also. So when He ordered us to face Baitul Maqdas, we did so. Thereafter, He Himself asked us to turn in the direction of the Kaaba from wherever we may worship and we abided

that command. We have never disobeyed Him. Allah had asked man to prostrate before Adam (a.s.). In front of what you are now prostrating is not Adam. Allah never asked you to bow before the figure made by you. On this analogy you must understand that what we are supposed to do is to obey Allah's exact and specific commands and not what we may think or imagine by ourselves. Suppose somebody once allows you to enter his house. Does it mean that thereafter also you have been authorized to enter his house in his absence and without his permission? Again, suppose someone gives you a gift of a cloth or a slave or animal. Have you a right of taking anything like the said ones of your choice? They confessed saying: No. What you have said is correct. We can take only what has been given and not anything, even if it be like that gift. The Holy Prophet (s.a.w.s.) said: Remember that only the Almighty Allah has the power to issue orders in His universal kingdom and no one else has any choice of going ahead of Him. When did Allah allow or order you to worship Him in ways chosen by yourself against His command? They could not say anything .against this argument and became silent. Then they said: We will consider this point

Imam Ja'far Sadiq (a.s.) said: By One Who made Muhammad (s.a.w.s.) His Messenger, within three days of this dialogue all the disbelievers came back to the Holy Prophet .(.(s.a.w.s

They were ۲۵ in all, five representing every faith and all accepted and converted to Islam saying: O Muhammad! We never heard a dialogue and arguments like yours .anywhere before. We testify and give witness that you are Allah's Messenger

:Imam Ja'far Sadiq (a.s.) said: Amirul Momineen (a.s.) said: The Quranic verse

الحمدالله الذی خلق السموات و الارض و جعل الظلمات و النور ثمّ الذی کفروا بربهم یعدلون

All praise is due to Allah, Who created the heavens and the earth and made the [darkness and the light; yet those who disbelieve set up equals with their Lord.[۶۰۰

Simply: All praise is for Allah Who created the skies and the earth and Who brought into being darkness and light. Thereafter those who became disbelievers are making .idols equals of Allah

.In this verse, there is negation of three of the aforementioned five groups

الحمدلله الذی خلق السموات و الارض ...

[All praise is due to Allah, Who created the heavens and the earth...[۶۰۱

.In this verse, the atheists have been defeated with arguments

They were saying that everything in this universe is as it was from the beginning and :that they also have no end. And in the divine words

... و جعل الظلمات و النور ...

[and made the darkness and the light...[۶۰۲...

The fire-worshippers have been rejected. They were saying that both light and :darkness are rulers of the universe. And in

.. ثمّ الذین کفروا بربّهم یعدلون

[yet those who disbelieve set up equals with their Lord.[۶۰۳...

The polytheist idol-worshippers of Arabia have been made dumbfounded. They were

saying: Our deities (gods) are our idols! Thereafter, rejecting

:those people who were equalizing Allah with others was revealed Surah Tauheed

قل هو الله احد الله الصمد لم يلد و لم يولد و لم يكن له كفواً احد

Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He [begotten. And none is like Him.[۶۰۴

Simply: Say: Allah is one. He is needless. He has not given birth to anyone nor has .anyone given birth to Him and there is none equaling or like Him

Thereafter, the Holy Prophet (s.a.w.s.) told his companions: Say: We worship only one Allah against the atheists who say that the universe is ever existing, that is, it has no beginning and it is same since ever. Nor it is true as the Magians say: Darkness and light, both govern the universe. Nor are polytheists of Arabia true, who make their self-made idols their gods. We do not make anyone Thy (O Allah!) partner, nor do we say like the deniers who make others than You, their gods. Nor are we like Jews and Christians who make some persons, Your son. Indeed you (O, Allah!) are far above .such misgivings

:The Imam (a.s.) said that the verse

و قالوا لن يدخل الجنۀ الاّ من كان هوداً او نصارى .

And they say: None shall enter the garden (or paradise) except he who is a Jew or a [Christian.[۶۰۵

Also shows the same, that is, both Jews and Christians said that only they will go to Paradise. Like that other infidels also announced their words and beliefs. Now the Almighty Allah

:says

تلک امانیّهم قل هاتوا بر هانکم ان کنتم صادقین

[These are their vain desires. Say: Bring your proof if you are truthful.[۶۰۶

Simply: O Muhammad! Tell these people, who are making self-pleasing baseless wishful claims, bring forth the proof of your claims if you are true, as Muhammad (s.a.w.s.) has done with arguments, which you have heard. Thereafter the Almighty :Allah says

بلی من اسلم وجهه لله ...

[Yes! whoever submits himself entirely to Allah...[۶۰۷

Simply: Yes, indeed will enter Paradise one who makes himself or herself totally obedient to Allah as did those who became Muslims after hearing the powerful .(.arguments of Muhammad (s.a.w.s

... و هو محسن ...

[and he is the doer of good (to others)...[۶۰۸...

.Simply: He or she must be fully sincere in everything

... فله اجره عند ربّه ...

[he has his reward from his Lord...[۶۰۹...

Simply: They will, after settlement of accounts, on Judgment Day, get rewards from .their Lord

و لا خوف علیهم و لا هم یحزنون

[and there is no fear for him nor shall he grieve.[۶۱۰...

Simply: They will not have any sorrow at the time of their death because, at that .moment, they will be given glad tidings of Paradise

Exegesis of Surah Baqarah: Verse ۲:۱۱۳

part ۱

:Regarding the Almighty’s words

و قالت اليهود ليست النصارى على شـيء و قاليت النصارى ليست اليهود على شيء و هو يتلون كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيامة فيما كانوا فيه مختلفون

And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who

have no knowledge, like to what they say; so Allah shall judge between them on [Judgment Day in what they differ.[۶۱۱

Simply: Jews said that Christians have no religion and Christians said that Jews have no religion. The truth is that both are reading Torah and Injeel respectively. Such has also been said by those who don't understand truth. So, on Judgment Day, the .Almighty Allah will decide their fate in the matter of their dispute

:Imam Hasan Askari (a.s.) says: The Almighty Allah says

و قالت اليهود ليست النصارى على شيء

[And the Jews say: The Christians do not follow anything (good)...[۶۱۲

Simply: The Jews said there is nothing in the religion of Christians: their religion is false .and they are infidels

... و قالت النصارى ليست اليهود على شيء ...

[and the Christians say: The Jews do not follow anything (good)...[۶۱۳...

Simply: And Christians say: There is no base for the religion of Jews; rather their .religion is false and they are infidels

... و هم يتلون الكتاب ...

[while they recite the (same) Book.[۶۱۴...

Simply: In fact, both imitate each other without proper proof and evidence. They read the Book of Allah, but do not ponder over it so that they may act upon what it (the Book) asks and may become free from waywardness and attain salvation. :Thereafter, He says

كذلك قال الذين لا يعلمون مثل قولهم ...

[Even thus say those who have no knowledge, like to what they say...[۶۱۵

Simply: Likewise those who don't know the right of Allah and who have not thought over it as commanded by Him and said: like

.Jews and Christians, called one-another infidel and wrong

فالله يحكم بينهم يوم القيامة فى ما كانوا فيه مختلفون

[so Allah shall judge between them on Judgment Day in what they differ.[۶۱۶...

Simply: So Allah will, on Judgment Day, issue orders in what they were differing and disputing and He will reveal their misguidance, waywardness and sinfulness and will .give the reward or punishment to them as they deserve

Imam Hasan Mujtaba (a.s.) has said about the revelation of this holy verse that it was sent down when some Jews and Christians came to the Holy Prophet (s.a.w.s.) and said: O Muhammad! Please decide our dispute. The Holy Prophet (s.a.w.s.) asked them to present their cases. The Jews said: We believe and have faith in one God and trust His saints and Christians are not following any religion and are not on truth. Thereafter the Christians said: What the Jews say, is not correct. Rather we believe in only One and Wise Allah and in His saints; and these Jews do not follow any religion and they are not on truth. The Holy Prophet (s.a.w.s.) said: All of you are mistaken and untrue and out of the religion of Allah and disobeying His commands. The Jews said: How are we infidels when we have Allah's Book, Torah and we recite it? Then the Christians said: How can we be disbelievers when we have Allah's Book, Injeel and we read it? The Holy Prophet (s.a.w.s.) said: O Jews! O Christians! Both of you have acted against the Books of Allah. Had

you carried out the divine commands therein you would not have called one another infidels without proof, because the books revealed by the Almighty Allah cure blind-heartedness and make waywardness quite clear. They guide all to the true path. When you don't obey the divine commands in these books, they have become a burden on you and when you don't follow divine Proofs, you become His disobedient ones and deserve His anger and punishment. Thereafter turning to the Jews, he said: O Jews! Give up disobedience of Allah, otherwise you will also suffer what your elders suffered in the past, as Allah says:

فبدل الذين ظلموا قولاً غير الذى قيل لهم ...

But those who were unjust changed it for a saying other than that which had been spoken to them...[۶۱۷]

Simply: Then those who oppressed their own selves altered the word which they were commanded to utter and replaced that word by another.

فانزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون

So We sent upon those who were unjust, a pestilence from heaven, because they transgressed.[۶۱۸]

Simply: Then We, as a punishment of their oppressing themselves, sent down the epidemic of plague from the sky, which killed ۱۲۰۰۰۰ people. Their disobedience was that when they reached the gate of the city, they saw that the gate was high enough and it did not need bowing whereas they had thought that it was a low door. So they in their haughtiness pointed to Prophet Musa (a.s.) and Yusha bin Nun and said: How long will you go on making

mockery of us? How many times will they make us bow for insignificant things? So they turned their backs towards the gate and, instead of saying "HITTATUN; forgiveness" as was commanded to them, said: "HATA SAMQANA" which meant 'red .wheat'. Your elders had made this alteration

Amirul Momineen (a.s.) said: For these Bani Israel people, the gate of Hittah was fixed. Now, O followers of Muhammad (s.a.w.s.)! For you Bab-e-Hittah is Muhammad's Ahlul Bayt. You have been ordered to follow their guidance and adopt their ways, so that your faults may be forgiven and the goodness of the good may multiply. Your Bab-e-Hittah is higher than that of Bani Israel because that was made of wood, whereas we Ahlul Bayt are truth-tellers and high-ranking graceful guides. That is why the Holy Prophet (s.a.w.s.) said: The stars in the sky save people from drowning and my Ahlul Bayt are the sources of protecting my community from going astray. They will never be destroyed on earth as long as among them remains one person from my Ahlul Bayt (a.s.) whom they will follow. The Holy Prophet (s.a.w.s.) also said: One who wants that his life may be like my worldly life and his death, like my death, and he may reside in Adn Paradise and enjoy fruits of the trees planted by the Almighty's Hand of power saying it 'Kun' (be) and it came into being, should adopt the guardianship of Ali Ibne Abi Talib (a.s.) and accept his Imamate and befriend his friends and have enmity towards

his enemy and after him, adopt the guardianship of his progeny who are graceful and obedient servants of the Almighty, because they are born from my essence. Allah has granted my knowledge to them. Therefore woe unto those from my community who deny their gracefulness and cut my relation from them and disobey them. May Allah .not grant them my recommendation

Amirul Momineen (a.s.) also said: Just as some from Bani Israel became honored and favored by Allah and some became target of divine wrath, the same is the condition of you people also. The companions inquired who are the disobedients? The reply was: Who acted against the divine command to appreciate our rights, who disregarded our rights and disobeyed. They were commanded to give respect and honor to the progeny of the Holy Prophet (s.a.w.s.), that is, we Ahlul Bayt (a.s.), but they considered our position low and instead of loving and respecting the progeny of the Prophet, they dishonored them and killed them. The companions asked with surprise: O Amirul Momineen (a.s.)! Can it also ever happen?! Amirul Momineen (a.s.) replied: Yes, it is a true information and it is what is to happen. People will kill both my sons, viz. Hasan and Husain (a.s.). Thereafter he added: Most of those oppressors will taste the punishment by sword very soon in this world. They will be punished by one whom the Almighty Allah will have appointed to avenge oppression just as Bani Israel were also punished in this world. Companions asked as to who

that man will be? Amirul Momineen (a.s.) replied: He will be born in Bani Thaqif and his .name will be Mukhtar bin Abu Ubaidah

part ٢

Imam Zainul Aabideen (a.s.) said: This event took place sometime after Amirul Momineen (a.s.) had intimated thus. Someone conveyed this statement of Imam Zainul Aabideen (a.s.) to the accursed Hajjaj bin Yusuf. That cursed one retorted: The Messenger of Allah (s.a.w.s.) has never said so. That Ali bin Husain (a.s.) is a proud boy and he fabricated the report and his followers believe in him wholeheartedly. Just go and fetch Mukhtar to me. When he came captured, the cursed one ordered: Kill him. He was seated on a carpet. Slaves were moving all around him, but no one had brought a sword. Hajjaj asked them: What has happened to you, why are you not slaying him? The slaves replied: Key to the treasury is lost and the sword is there. At that time Mukhtar said: O Hajjaj! You will never be able to kill me because the word of the Prophet of Allah can never be false. Therefore, even if you slaughter me, the Almighty Allah will enliven me so that I may slaughter ٣٨٣٠٠٠ men of yours. Then Hajjaj ordered one of his confidants to give his sword to the executor to kill Mukhtar. The executor went forward to execute Mukhtar, while Hajjaj was instigating him to make haste. But at that moment the executor became sleepy, fell down and his sword tore his belly killing him instantly. So the

cursed one called another executor. But when the other one also raised the sword to hit the neck of Mukhtar, a scorpion stung him and he also was killed then and there. People looked here and there and found that scorpion and killed it. At that time Mukhtar again spoke up: You will never be able to kill me. Woe unto you as you are not deriving any admonition from the words of Nazaar bin Maad bin Adnaan which he had spoken to Shapoor Zul Aktaaf when he was slaughtering the Arabs. At that time Nazaar told the people: Put me in a bag and place it in Shapoor's path. Finally when Shapoor saw him, he asked: Who are you? Nazaar replied: I am an Arab and I want to ask you, why are you killing innocent Arabs? You have already finished those who are rebelling in your kingdom. Now what is the reason of this bloodshed? Shapoor replied: I have read in religious books that in this Arab land a man named Muhammad will be born who will claim to be the Messenger of God and who will destroy the kingdoms of non-Arabs. I am killing these people so that that man may never be born. Nazaar said: If you have seen this prophecy in the book of false people why do you kill innocent people at their instance? And if, on the other hand, the word referred by you is from the true people, the Almighty Allah will surely protect the source from

which that man will be born and you will never be able to falsify him and the Word of Almighty Allah will certainly come true even if there remains only one man in the Arab land. On this irrefutable discourse of Nazaar (which in Persian language, means slim and weak) Shapoor told his men: This weak man has told the truth. So hold your hands. So the massacre stopped. Thereafter Mukhtar said: O Hajjaj! The Almighty Allah has decided that I should kill ۳۸۳۰۰۰ people from your followers. Now it is left to you to either to think of killing me or give up your desire. Allah will protect me from you. Or even after my slaughter, He will make me alive because the word of the Prophet of Allah is always true without any doubt. But the cursed one called upon his executor to execute him. Mukhtar said again: You will never be able to kill me. I wish that you yourself do the job you are asking others to do; so that a snake may be kept over your head just as a scorpion was sent to the former executor. In short, when that executor was about to hit Mukhtar, a messenger of Abdul Malik bin Marwaan (the cursed one) arrived and cried out to the executor: Woe unto you! Hold up your sword from this man. That man had brought a letter from Marwan addressed to Hajjaj. It read: Bismillaahir Rahmaanir Raheem. O Hajjaj bin Yusuf! A bird has come to me

with a piece of writing. It is mentioned therein that you have arrested Mukhtar to kill him. You have already heard that the Prophet of Allah has said that he (Mukhtar) will kill ۳۸۳۰۰۰ people from the helpers and companions of Bani Umayyah. So as soon as you get this letter from me, release him and do nothing but good to him because he is the husband of the midwife of my son, Walid bin Abdul Malik bin Marwan. If the narration which you have heard is false, how can it be correct to kill a Muslim? But if it is true, you will never be able to falsify what the Holy Prophet (s.a.w.s.) has said. Finally Hajjaj released Mukhtar. Immediately after his release Mukhtar reiterated: Very soon I will revolt and will kill so many people that these men of Banu Umayyah will be disgraced. Hajjaj again captured Mukhtar with an intention to finish him, but Mukhtar again said: You will never be able to kill me. Therefore do not insist to disprove divine will. At that very moment a bird came there flying with a letter from Abdul Malik bin Marwan which read: Bismillaahir Rahmaanir Raheem. O Hajjaj! Do not disturb Mukhtar because he is the husband of my son, Walid's nurse. If he is true, he will be saved from killing, as Allah had stopped Daniyal from killing Bakht Nasr whom Allah had appointed to massacre Bani Israel. In short, Hajjaj released Mukhtar but threatened him strongly that he must never repeat

his words. But no sooner than he was freed Mukhtar repeated his words. Hajjaj again asked for his arrest but he hid somewhere for some time. Thereafter he was again caught and brought to Hajjaj. But again when Hajjaj intended to kill Mukhtar he received a letter from Abdul Malik asking him how he was considering a man favorable to him who believes that he will kill so many from the helpers and assistants of Banu Umayyah?! Abdul Malik wrote back: O Hajjaj! Indeed, you are ignorant. If the news is false, it is necessary to recognize his right because of the right of his wife who had served us. And if the information is true, very soon we will see that he will overcome us just as Pharaoh who had nourished Musa (a.s.) was overcome by the latter. Finally, Hajjaj sent Mukhtar to him. Thereafter what was to happen, happened .and those who were to be massacred, were massacred

The companions of Imam Zainul Aabideen (a.s.) said: O sir! Amirul Momineen (a.s.) has informed about Mukhtar but he did not say when that event will take place and whom he would kill? The Imam said: Amirul Momineen (a.s.) has said the truth. Do you want me to tell you the time and place of the event? The companions said: Yes, O son of Allah's Messenger! Please do. The Imam said: On this day (the event took place on the last day after three years from the day on which the Imam had said this). And

on such and such date the heads of Ubaidullah bin Ziyad and Shimr bin Zil Jaushan will come to us when we will be dining and we will look at them. Finally, when that day arrived which was mentioned by the Imam, on which Mukhtar would execute Banu Umayyah, Imam Zainul Aabideen was eating with his companions. Suddenly they were told: O brothers! Feel happy and go on eating. You are dining while the oppressors of Banu Umayyah are being killed. The companions asked: Where? The Imam said: At such and such place, Mukhtar is massacring them and on such and such day their heads will arrive before us. When that day came the Imam had just finished his prayers and was about to sit for dinner. Suddenly two heads arrived. When the Imam's eyes fell on those heads he fell down in prostration to thank the Almighty Allah and said: Thanks be to Allah, Who showed me these days before I die. Then he began to eat at the same time looking at those heads. But when the time for dessert arrived, the servants did not bring any sweet dish. The reason was that since the time of the arrival of these heads they did not find time to prepare the sweets. When the companions of the Imam said: How is it that today we have no sweet dish? The Imam said: Today nothing can be sweeter than looking at these oppressive heads. (.Thereafter the Imam referred to the words of Amirul Momineen (a.s

that the legatee of the Holy Prophet (s.a.w.s.) has said: The divine punishment readied by Allah for the denier infidels and sinners is greater and longer than punishment in this world. Amirul Momineen (a.s.) said: We seek from our Lord forgiveness for our obedient followers and that He multiplies their good deeds. The companions asked: O Amirul Momineen (a.s.)! Who are your obedient followers? He replied: Those who believe that their Lord is only one Allah and believe in attributes which befit Him and who have faith in His Messenger, Muhammad (s.a.w.s.) and who submit to Allah's commands in the matter of doing what He asks and in refraining from what He prohibits and who spend their time in remembering Allah and in reciting benedictions on Muhammad and on his Progeny (a.s.) and who drive away lust and greed and stinginess from their hearts and who pay the fixed Zakat tax – and do not go on .hoarding wealth

Exegesis of Surah Baqarah: Verse ۲:۱۱۴

part ۱

:Regarding the Almighty's words

و من اظلم ممن منع مساجدالله ان يـذكر فيه اسـمه و سـعى فى خرابها اولئك ما كان لهم ان يـدخلوها الّا خائفين لهم فى الـدنيا خزى و لهم فى الاخرة عذاب عظيم

And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the

[hereafter.[۶۱۹

Simply: And who is more oppressive than one who prevents the mention of Allah's Name in His mosques and who may try to destroy them and to make them vacant. Such people are not worthy enough to enter mosques but fearfully (fearing Allah's command and decision). They have disgrace in this world and they will be given a great punishment in the Hereafter.

Imam Hasan Askari (a.s.) said: Imam Zainul Aabideen (a.s.) said: When Allah appointed Muhammad in Mecca and when he announced his message there and his word spread and when he criticized the religion of the polytheists because of their idol-worship and when they attacked the Holy Prophet (s.a.w.s.) and hated mixing with them, the followers of the Prophet and his virtuous companions and party men of Ali (a.s.) were sitting and enlivening Islamic matters in places fixed by them in the Masjid (Kaaba's compound), the enemies had destroyed those places where Allah was being praised and obeyed and from where Islam was being propagated. The enemies worked so hard in destroying these places of only one Allah's worship and in harassing the Muslims to such an extent that the Prophet was compelled to migrate from Mecca. While leaving the city, the Prophet looked at the city and said: O Mecca! You are aware that I love you so much. Had your residents not troubled me so much, I would have never gone away from you and never given preference to any other place. But now I am extremely sorrowful while departing from you.

At that time the angel, Jibraeel arrived and said to the Holy Prophet (s.a.w.s.): O Muhammad! After benedictions and greetings, Allah tells you that very soon, He will make you victorious and make you enter this city gracefully and powerfully. Hence, :He says in the Holy Quran

انّ الذی فرض علیک القرآن لرادّک الی معاد

Most surely He Who has made the Quran binding on you will bring you back to the [destination.[۶۲۰

Simply: One Who made the Quran a must for you that you may act according to it and convey it to people; He will certainly send you back to Mecca, victorious and .triumphant

The Holy Prophet (s.a.w.s.) informed his companions of this. When the Meccans heard this, they began to laugh. The Almighty Allah informed His Messenger: I will very soon make you overcome Mecca and My command will rule over it and I will, in near future, prohibit the polytheists from entering this city and even if anyone from them will enter it, he will be doing so stealthily and in hiding with a fear of being executed, lest the .Prophet comes to know

When Allah's Command was issued in the matter of capturing Mecca and the Prophet's rule over it became complete, he appointed Itaab bin Usaid as its governor. When Meccans heard about this appointment, they said: Muhammad always holds us in lesser esteem and makes us low. Now he has made a boy of ۱۸ rule over us, when there are many experienced and old people among us and we are old servants

of the Holy House and its surroundings, that is, the neighbors of the esteemed place which provides peace and safety and which is holiest of all lands on earth. However, the Holy Prophet (s.a.w.s.) wrote an order in the matter of Itaab bin Usaid which began thus: Bismillaahir Rahmaanir Raheem – The decree is from Muhammad, the Messenger of Allah, addressed to the residents and neighbors of the Holy House. You should know that one from you who has believed in Allah and who believes that Muhammad, the Prophet of Allah, is true in his words and right in his deeds and who also knows that Ali Ibne Abi Talib (a.s.) is his brother and legatee and his selected one is, the best of all creation after (Prophet); and who befriends him (Ali) is from us and he will return to us and whoever denies the above beliefs or does not believe in any of the said matters, will be driven away by Allah because he or she belongs to Hell and Allah will not accept any of his deeds, be it great and Allah will throw him or her in Hell forever. And Muhammad, the Messenger of Allah, has appointed Itaab bin Usaid the administrator of your government and he is made responsible for your affairs, so that he may warn the careless ignorants among you and teach who are unaware of facts, mend your ways and punish whoever crosses the limits fixed by Allah, because He has known that he is the best

among you in the matter of befriending Allah and His Prophet and following Ali (a.s.). So he is Our servant and an enemy of our enemies and he is, for you, like a shading cloud and a clean earth and light giving sun and a cool moon and Allah has granted him grace over all of you because he is above you in the matter of loving Muhammad and Ali and the progeny of them both. I have made him your Governor. He will act according to the intention of Allah and Allah will never stop granting him success as he has been granted enough grace due to his love for Muhammad and Ali. He will not need consultation of the Messenger of Allah. Rather he is perfectly true in words and deeds and honest in every affair. So anyone from you who will obey him, will be able to hope for a great reward from Allah. One who opposes him, must fear serious chastisement from the Omnipotent and All-Powerful Allah. None from you should make his minority (in age) an excuse, because seniority in age is not always graceful but more graceful is only he who is wiser and higher than others in the matter of loving our friends and opposing our enemies. That is why I have appointed him administrator and governor for you. Therefore, one who obeys him is in a good position and one who opposes him, is away from Allah's Mercy.

In short, when Itaab bin Usaid arrived in Mecca with

the decree issued by the Holy Prophet (s.a.w.s.), he stood in an open field and asked all people to gather there. Then he proclaimed in a loud voice: O people of Mecca! I have been sent to you by the Messenger of Allah (s.a.w.s.) after making me a missile for hypocrites and a cause of mercy and ease for the faithful. I am well aware of conditions of the hypocrites among you. Very soon, I will order you to offer Prayer which you must attend. Then I will keep an eye on you secretly and call him a believer who will attend congregation prayer, and I will make inquiry about the absentees. If one has any valid reason for absence, I will forgive him, but if he does not, I will kill him. This command has been finally issued to you all from Allah, so as to make the sanctuary clear of hypocrites. Thereafter, you must know that truth and truthfulness is a trust and sinning and disobedience is dishonesty. Allah disgraces a community wherein sinning spreads. Also know that the powerful among you is, in my sight, powerless until I take back from him the dues of the weak and the weak among you is strong in my view until I make him get his right from the strong. So fear Allah and make yourself nice and great by obeying Allah and do not disgrace yourselves by .disregarding Allah's commands

part ۲

In short, Utaab did as he said and worked for justice and fairplay. As

he was well-guided by Allah he never needed to consult anyone nor had he to cancel .any of his orders

Thereafter, the Holy Prophet (s.a.w.s.) sent Abu Bakr bin Abi Qahafa with ten verses of Surah Baraat to Mecca. The verses contained Allah's orders about ending agreements with infidels and denying access to Mecca for polytheists. Abu Bakr was asked to perform Hajj and then read these verses to pilgrims. When Abu Bakr left, angel Jibraeel, with a necklace of radiance, came to the Holy Prophet (s.a.w.s.) and said: O Muhammad! The Almighty, after greeting you with Salaam and Durood, tells you that the job of conveyance of divine message cannot be done by anyone else. So you yourself may go or any one from you may perform this duty. Therefore, send Ali (a.s.), so that he may take back these verses from Abu Bakr and himself break the treaties with deniers and read out these verses before them. O Muhammad! This command from Allah is not due to any mistake or doubt, which should be removed. Rather, by this, what Allah wants to do is to make it clear to weak Muslims to understand that the place where your brother, Ali (a.s.) stands, cannot be occupied by anyone except you, however high his rank or position may be in the eyes of Muslims .having weak faith

When Ali (a.s.) went to Mecca and took back those verses from Abu Bakr, the latter came to the Prophet and asked: O Allah's Messenger! Is this taking back of

verses from me due to some anger towards me? The Prophet replied: No, the fact is that the Almighty Allah told me that my deputy can be only one who is from me. But Allah will give you reward for the carrying of these verses and you will also be granted high ranks provided you continue to love us (Ahlul Bayt) and return to us on Judgment Day after fulfilling the promises given by you to us and you will enter the circle of our great and high ranking Shias and fast friends. Due to these words of the Holy Prophet .(s.a.w.s.), Abu Bakr's sorrow vanished

On the other hand, Amirul Momineen (a.s.) proceeded to convey the divine command, to break the agreement with the enemies of Allah and to disappoint the polytheists from entering the sanctuary of Allah after that year. Though the number of those people was very big, Allah covered this light with His Noor and awed the polytheists to such an extent that none of them dared to oppose or even to think badly against him. :Therefore the Almighty Allah says

و من اظلم ممن منع مساجدالله ان يذكر فيه اسمه

And who is more unjust than he who prevents (men) from the masjids of Allah, that [His name should be remembered in them...[۶۲۱

Simply: And who is more unjust than one who prevents people from remembering Allah in His mosques. And those mosques belonged to believers in Mecca wherein these polytheists had prevented Allah's remembrance until they were, per force, compelled to leave and

.the Holy Prophet (s.a.w.s.) had to migrate from Mecca

... و سعی فی خرابها ...

[and strives to ruin them...[۶۲۲...

Simply: And who may try to destroy them (masjids) and to empty them so that they may not prosper through worshipping only one Allah? Who is more oppressive and unjust than one who does not allow Allah's servants to remember therein and ?endeavor to make them deserted

... اولئک ما کان لهم ان یدخلوها الاّ خائفین ...

As for) these, it was not proper for them that they should have entered them except) [in fear...[۶۲۳

Simply: Such people will not be able to enter those places in the sanctuary of Allah wherein are situated those mosques, safely, except with a feeling of fear of the Almighty Allah's justice and command; the punishment which will fall on them in the form of whips and swords, in case they enter the said place with disbelief in their .hearts

لهم فی الدنیا خزی و لهم فی الاخرهٔ عذاب عظیم

they shall meet with disgrace in this world, and they shall have great chastisement... [in the hereafter.[۶۲۴

Simply: For these polytheists is disgrace and downfall in this world in the form of their expulsion from the sanctuary of Allah and in the hereafter an extremely painful .punishment has been prepared for them

Imam Zainul Aabideen (a.s.) said: Like Mecca, in Medina also there were hypocrites and weak-hearted Muslims and they also had desired the destruction of masjids there and throughout the world. Those cursed ones had desires and intended to kill Ali (a.s.) in Medina and the Holy Prophet

s.a.w.s.) on his way while crossing the vale of Aqaba, the Almighty Allah, in order to) multiply the intelligence and eyesight of the faithful and to wipe out the plots of the rebellious hypocrites, issued such wonderful miracles through the hands of the Holy Prophet (s.a.w.s.), during the expedition of Tabuk, which showed Allah's power and mercy towards His faithful servants. One of those miracles is that when the companions of the Prophet, during the Tabuk journey, had, like Bani Israel, begged to the Holy Prophet (s.a.w.s.): O Allah's Messenger! We are not satisfied with only one kind of food. So, in this matter, the miracle shown by the Holy Prophet (s.a.w.s.) was in no way lesser than one shown by Prophet Musa (a.s.) to his community. By the command of Allah, while leaving Median for Tabuk, the Holy Prophet (s.a.w.s.) made Ali (a.s.) his deputy in Medina. Amirul Momineen (a.s.) said: O Allah's Messenger! In no circumstances do I wish to disagree with you. But I also never desire to make myself deprived of seeing your holy and radiant face. The Holy Prophet (s.a.w.s.) replied: O Ali! Do you not like that your rank, in my sight, should be like that of Harun (a.s.) in the sight of Musa (a.s.)? The only difference is that there will not be any prophet after me. So, O Ali! You will have to remain here. You will get the same divine reward which you would have gained in my company and also like of those who faithfully

travel with me. Since you wish that you see every move and condition of mine, the Almighty Allah will call upon Jibraeel to raise up all the earth on which we move and all places where you remain and also to make your eyesight so powerful that you will be able to observe me and my companions during this journey. Thus you will also not .need to write me any letter of inquiry

When the statement of the Holy Imam (a.s.) reached this point, a hypocrite stood up and said: O son of Allah's Messenger! How is such a thing possible for Ali (a.s.)? It is reserved only for prophets. Imam Zainul Aabideen (a.s.) replied: That also was a miracle of the Holy Prophet, of no one else, because, just as the Almighty Allah, in reply to the Prophet's prayer, raised up the ground, so also, responding to his request, .made the eyesight of Ali (a.s.) powerful enough to observe all distant events

Thereafter, Imam Muhammad Baqir (a.s.) said: The people of this community are very unjust to Ali (a.s.). They describe the gracefulness of others but deny the same honor to Ali Ibne Abi Talib (a.s.), though he is higher than all others in this matter. How do they deny to Ali (a.s.) what they grant to others? The companions requested Imam Muhammad Baqir (a.s.) to explain this matter. The Holy Imam (a.s.) said: Those people befriend the friends of Abu Bakr bin Abi Qahafa and hate his enemies, whoever they may be. Similar is their

attitude towards Umar bin Khattab and Uthman bin Affan. But in the matter of Ali (a.s.), they say: We do not love his friends and do not hate his opponents. Who knows how they adopted this attitude when the Holy Prophet (s.a.w.s.) has already publicly pronounced: O Allah! Love those who love Ali and be the enemy of those who are inimical towards Ali (a.s.). Help the helpers of Ali and deny help to those who deny help to Ali (a.s.). Therefore, not being against the opponents of Ali (a.s.) is not a just .attitude

part ۳

Another injustice adopted by such people is that whenever graces and excellences are granted to Ali (a.s.) in response to the Prophet's prayer, are described to them, they deny the same[۶۲۵] and when the same kind of praise is made for others, they .accept it

After all, what has prevented them from agreeing to the same excellence which they !?have accepted for others

For example, they describe that once Umar bin Khattab was giving a sermon. Suddenly he cried out loudly: O Saariya! Towards the hill! At the conclusion of his speech, when people asked about the said words of interruption, he replied: While giving sermon to you, I looked towards the grounds where your Muslim brothers are waging Jihad under the banner of Saad bin Abi Waqqas against the deniers. The Almighty Allah removed all curtains from before my eyes and I could see that some infidels had arrived there with the intention of surrounding the Muslims from behind to massacre

them. Therefore, I cried out: O Saariya! Towards the hill! So that they may take cover in the mountains and be saved. The Almighty Allah has granted the villages and habitations of the disbelievers to your brothers-in-faith and so through their fight they may capture them victoriously. So remember this. Very soon, you will know about this event, though the distance between Medina and Nahavand is that of over ۵۰ days' journey.

Imam Muhammad Baqir (a.s.) said: When this can happen for Umar, why it cannot be for Ali (a.s.)? But these people do not understand anything. They are talking too unjustly.

Thereafter, he reverted to the speech of Imam Zainul Aabideen (a.s.) and said that Imam Sajjad (a.s.) said: When the Holy Prophet (s.a.w.s.) proceeded to Tabuk, the Almighty Allah raised the ground on which Ali (a.s.) stayed and moved, so that he could watch the conditions of the Holy Prophet (s.a.w.s.) and his army's movements.

Imam Sajjad (a.s.) also said: Whenever the Holy Prophet (s.a.w.s.) set out to fight, he never mentioned the destination. But in case of Tabuk he spoke out openly and ordered all to prepare for the journey taking necessary materials with them. So they took with them flour, salted meat, honey and dates in large quantities. They did so because the Holy Prophet (s.a.w.s.) had already informed them of the long distance and impending hardships and non-availability of food. Finally when many days passed in traveling and the eatables with them became stale, they did not like to eat the same over

and over again and desired for fresh food. So they said to the Holy Prophet (s.a.w.s.): O Allah's Messenger! We are fed up with this stale food which is about to be putrefied and to give out foul smell. Kindly make some arrangement. The Holy Prophet (s.a.w.s.) asked them: What are you having now? They replied: Loaves of bread, dry salted meat, honey and dates. The Holy Prophet (s.a.w.s.) exclaimed: You have been like Bani Israel! They had said: We cannot pull on with one kind of food. Now tell me what you want? They replied: We want fresh and dried meat, chicken and sweetmeat. The Holy Prophet (s.a.w.s.) said: Of course, you are differing from Bani Israel in one thing. They had demanded cucumber, onion, garlic, masoor and vegetables. They desired to exchange good things for lower things but you desire higher in exchange of lower, However, I will soon request the Almighty Allah to fulfill your desires. At that time some of them said: We also have some who desire the lower grade things like Bani Israel. They also desire to eat onion, cucumber and vegetables etc. like Bani Israel. The Holy Prophet (s.a.w.s.) said: All right, the Almighty Allah will soon grant you all that you want, you must testify my messengership and trust me and then said: O servants of Allah! The people of Prophet Isa (a.s.) asked him for a table of eatables from heaven. So when Isa (a.s.) prayed for it, the Almighty Allah said:

قال الله انّی منزلها علیکم

فمن يكفر بعد منكم فانّى اعذبّه لا اعذبه احدا من العالمين

Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not [chastise, anyone among the nations.[۶۲۶

Simply: Allah said: I will surely send down for you a table of eatables from the sky. But if after that, anyone from you becomes a disbeliever I will punish in a way none has .been punished before

Thereafter, the Almighty Allah sent down to them Maidah (Food Table) from heaven. But thereafter some of them became deniers. Consequently Allah changed their faces for worse. He turned some of them into pigs, some into monkeys, some into cats, some into bears and some into land and sea animals as well as birds. They were transformed into ۴۰۰ different kinds of creatures. That is why I do not request Allah to fulfill your demand of a heavenly table of food (Maidah), because if some of you become infidels thereafter, they will also be punished by Allah like those in the past. I am very kind towards you and hence I don't like to see you in punishment. Thereafter, the Holy Prophet (s.a.w.s.) observed a bird flying in the sky. He asked one of his companions: Go and tell that bird, that the Messenger of Allah (s.a.w.s.) orders you to drop to the earth. The command was conveyed and the bird fell down. Then the Prophet asked his companions: Surround this bird from

all sides. They did so. The bird had, as ordered become so big that more than ten thousand persons could surround it. Then the Holy Prophet (s.a.w.s.) said: O bird! By the command of Allah, dissect your wings and feathers. It complied with the order instantly. Only flesh and skin was visible with bones inside. Then the Holy Prophet (s.a.w.s.) ordered the bird to separate its beak and bones and legs. It did so. All these parts of the bird were scattered on ground and people were seated all around it. Then the Holy Prophet (s.a.w.s.) ordered the bones to turn into cucumber. They did so. Then he said: The Almighty commands these wings and the big and small feathers to turn into onions, garlic and different kinds of vegetables. The order was complied with at once. Then the Prophet asked his companions: Extend your hands and eat the provision using your hands as well as your knives. They did so. Then a hypocrite said: Muhammad imagines that in Paradise also there are birds, which will enable the people of Paradise to taste roasted meat on one side and cobwebs from their other side, but he has not yet shown this phenomenon in this world. The Almighty Allah made the Prophet (s.a.w.s.) know what that hypocrite meant. So the Holy Prophet (s.a.w.s.) told his companions: O servants of Allah! Everyone of you should pick up his morsel reciting Bismillaahir Rahmaanir Raheem wa S'allallaahu a'laa muh'ammadinw wa aalihit' t'ayyibeen. When you put that morsel into your

mouth you will taste meat, gravy or sweet as desired by you. The companions did so and got what they had desired. All got gratified. Then they said: O Allah's Messenger! We are satisfied with eatables. Now we need some good drink. The Holy Prophet (s.a.w.s.) asked: Do you want milk and other drinks? They replied: Yes, some of us do want it. The Holy Prophet (s.a.w.s.) said: Take a piece from this bird's meat and put it in your mouth reciting Bismillaahir Rahmaanir Raheem wa Sallallaahu alaa Muhammadin wa aalihit-tayyibeen. That morsel will turn into anything, giving you the desired taste of drinks. They did so and became fully satisfied. Then the Holy Prophet (s.a.w.s.) told that bird: O bird, the Almighty Allah orders you to revert to your original form and shape and all the organs and parts of your body which had become eatables should regain their earlier figure, form and size. So it happened. Then the Holy Prophet (s.a.w.s.) said: O bird, the Almighty Allah commands your departed spirit to come back to you. So that also happened. Then the Holy Prophet (s.a.w.s.) said: O bird, now the Almighty Allah orders you to rise from ground and begin to fly in the sky as you were doing earlier. The bird, before the eyes of the companions, rose from the ground and flew away into the sky. When they looked on the ground they found none of the eatables.

Purified be your Lord, the Lord of Might from that which they attribute to

.Him. And peace be on the messengers and praise be to the Lord of the Worlds

Here ends part one of Tafseer Imam Hasan Askari (a.s.) (from Surah Hamd to the above verse). The next part has not come down to us in entirety and when it will be found, we shall endeavor to translate that also, Insha Allah.

endnote

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[۱] Surah Kahf ۱۸:۱۰۹

[۲] Surah Luqman ۳۱:۲۷

[۳] Surah Yunus ۱۰:۵۷-۵۸

[۴] Surah Nahl ۱۶:۹۸-۱۰۰

[۵] Surah Ahzaab ۳۳:۴۸

[۶] Surah Ahzaab ۳۳:۴۸

[۷] Surah Fatiha ۱:۱

[۸] Surah Shura ۴۲:۳۰

[۹] Surah Anaam ۶:۴۰-۴۱

[۱۰] Surah Hijr ۱۵:۸۷

[۱۱] Surah Naml ۲۷:۲۹-۳۰

[۱۲] Surah Fatiha ۱:۲

[۱۳] Allah did not make it compulsory to mention each and every bounty because they are uncountable.

[۱۴] Surah Fatiha ۱:۴

Surah Fatiha ۱:۵ [۱۵]

Surah Fatiha ۱:۶ [۱۶]

Surah An’aam ۶:۱۶۰ [۱۷]

Surah Ma’idah ۵:۲۷ [۱۸]

Surah Fatiha ۱:۷ [۱۹]

Surah Nisa ۴:۶۹ [۲۰]

Surah Fatiha ۱:۷ [۲۱]

Surah Ma’idah ۵:۶۰ [۲۲]

Surah Maidah ۵:۷۷ [۲۳]

In other words, when Ali (a.s.) could not show miracles how can he be god. If [۲۴] (someone turns this claim upside down, what will be their answer? (Translator

Surah Baqarah ۲:۲۰۶ [۲۵]

Surah Baqarah ۲:۱-۲ [۲۶]

Surah Isra ۱۷:۸۸ [۲۷]

Surah Ha Mim Sajdah ۴۱:۴۲ [۲۸]

Surah Baqarah ۲:۲ [۲۹]

Surah Baqarah ۲:۲ [۳۰]

Surah Baqarah ۲:۳ [۳۱]

Surah Baqarah ۲:۳ [۳۲]

Surah Baqarah ۲:۳ [۳۳]

[۳۴] Surah Alaq ۹۶:۶-۷

[۳۵] Surah Baqarah ۲:۴

[۳۶] Surah Baqarah ۲:۵

[۳۷] Surah Kahf ۱۸:۱۰۳-۱۰۴

[۳۸] Surah Baqarah ۲:۶

[۳۹] Surah Baqarah ۲:۶

[۴۰] Surah Baqarah ۲:۶

[۴۱] Surah Baqarah ۲:۶

[۴۲] Surah Baqarah ۲:۷

[۴۳] Surah Baqarah ۲:۷

[۴۴] Surah Baqarah ۲:۷

[۴۵] Surah Baqarah ۲:۷

[۴۶] Surah Baqarah ۲:۸

[۴۷] Surah Baqarah ۲:۸

[۴۸] Surah Baqarah ۲:۸

[۴۹] Surah Baqarah ۲:۹

[۵۰] Surah Baqarah ۲:۹

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[۵۴] Surah Baqarah ۲:۱۰

[۵۵] Surah Baqarah ۲:۱۱-۱۲

[۵۶] Surah Baqarah ۲:۱۲

[۵۷] Surah Baqarah ۲:۱۳

[۵۸] Surah Baqarah ۲:۱۳

[۵۹] Enemies of Ahle Bayt (a.s.)

[۶۰] Surah Baqarah ۲:۱۳

[۶۱] Surah Baqarah ۲:۱۴

[۶۲] Surah Baqarah ۲:۱۴

[۶۳] Surah Baqarah ۲:۱۴

[۶۴] Surah Baqarah ۲:۱۴

[۶۵] Surah Baqarah ۲:۱۵

[۶۶] Surah Baqarah ۲:۱۵

[۶۷] Surah Baqarah ۲:۱۵

[۶۸] Surah Baqarah ۲:۱۵

[۶۹] Surah Raad ۱۳:۴۴

[۷۰] Surah Baqarah ۲:۱۵

[۷۱] Surah Mutaffifeen ۸۳:۳۴

[۷۲] Surah Baqarah ۲:۱۶

[۷۳] Surah Baqarah ۲:۱۶

[۷۴] Surah Baqarah ۲:۱۷-۱۸

[۷۵] Surah Baqarah ۲:۱۷

[۷۶] Surah Baqarah ۲:۱۸

[۷۷] Surah Bani Israel ۱۷:۹۷

[۷۸] Surah Furqan ۲۵:۲۷

[۷۹] Surah Baqarah ۲:۱۹

[۸۰] Surah Baqarah ۲:۲۰

[۸۱] Surah Nisa ۴:۷۸

[۸۲] Surah Baqarah ۲:۲۰

[۸۳] Surah Baqarah ۲:۲۰

[۸۴] Surah Baqarah ۲:۲۱

[۸۵] Surah Ahzaab ۳۳:۵۷-۵۸

[۸۶] Surah Baqarah ۲:۲۱

[۸۷] Surah Zariyat ۵۱:۵۶

[۸۸] Surah Baqarah ۲:۲۲

[۸۹] Surah Baqarah ۲:۲۲

[۹۰] Surah Baqarah ۲:۲۲

[۹۱] Surah Baqarah ۲:۲۲

[۹۲] Surah Baqarah ۲:۲۲

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[۱۳۴] Surah Baqarah ۲:۲۸

[۱۳۵] Surah Baqarah ۲:۲۸

[۱۳۶] Surah

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[٢٠٢] Surah Baqarah ٢:٤٥

[٢٠٣] Surah Baqarah ٢:٤٦

[٢٠٤] Surah Baqarah ٢:٤٦

[٢٠٥] Surah Baqarah ٢:٤٦

[٢٠٦] Surah Fussilat ٤١:٣٠

[٢٠٧] Surah Baqarah ٢:٤٧

[٢٠٨] Surah Baqarah ٢:٤٨

[٢٠٩] Surah Baqarah ٢:٤٨

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[٢١١] Surah Hijr ١٥:٢

[٢١٢] Surah Baqarah ٢:٤٩

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[۲۸۶] Surah Baqarah ۲:۶۵

[۲۸۷] Surah Baqarah ۲:۶۶

[۲۸۸] Surah Araaf ۷:۶۳-۶۴

[۲۸۹] Surah Araaf ۷:۶۴

[۲۹۰] Surah Araaf ۷:۶۴

[۲۹۱] Surah Araaf ۷:۶۴

[۲۹۲] Surah Baqarah ۲:۶۵

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Surah Baqarah ۲:۱۱۳ [۶۱۲]

Surah Baqarah ۲:۱۱۳ [۶۱۳]

Surah Baqarah ۲:۱۱۳ [۶۱۴]

Surah Baqarah ۲:۱۱۳ [۶۱۵]

Surah Baqarah ۲:۱۱۳ [۶۱۶]

Surah Baqarah ۲:۵۹ [۶۱۷]

[۶۱۸] Surah Baqarah ۲:۵۹

[۶۱۹] Surah Baqarah ۲:۱۱۴

[۶۲۰] Surah Qasas ۲۸:۸۵

[۶۲۱] Surah Baqarah ۲:۱۱۴

[۶۲۲] Surah Baqarah ۲:۱۱۴

[۶۲۳] Surah Baqarah ۲:۱۱۴

[۶۲۴] Surah Baqarah ۲:۱۱۴

[۶۲۵] Against excellence of Ali they either deny or put forth weak arguments and raise doubts about the narrators with a view to prove that the narrations are not reliable. But when such excellence is uttered for others they gladly accept the same even though they are based on narrations of unreliable people and

even if it is against reason. Their attitude has hardened to such an extent that they condemn Ali's followers in extremely mean terms and propagate the praise of the opponents of Ali-lovers and Ali-admirers and those who give respect to Ahle Bayt (a.s.). These people regard such writers as high as has been recorded in history. – Translator

[۶۲۶] Surah Maidah ۵:۱۱۵

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


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